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THE WOODSTOCK LETTERS

A RECORD

OF CURRENT EVENTS AND HISTORICAL NOTES CONNECTED WITH THE COLLEGES AND MISSIONS OF THE SOCIETY OF JESUS

VOL. LVIII

WOODSTOCK COLLEGE

OCTOBER, 1929

FOR CIRCULATION AMONG OURS ONLY

INDEX TO VOLUME 58

MAIN ARTICLES

	No.	Page
Ambakona Tragedy, The	3	583
Biblical Institute in Jerusalem, The by Father William H. McClellan	1	1
Buddhist Monastery at Ghum, The by Father M. Wery	3	589
Catholic Position and Secular Schools, The by Father Joseph Schroeteler	3	526
Confederate Chaplain at Frederick. A by Father Terence King	3	566
Eastern Seismologists, Annual Meeting of the by Mr. John W. Tynan	2	363
Eclipse at Cebu, P. I., Photographing the by Father C. E. Deppermann	3	604
Holy Mountain of Athos, A Trip to the by Father Nicholas Apack	2	325
Florida, The Hurricane in....by Father T. H. Bortell	2	367
Lepers, The Society and the by Mr Gustave A. Weigel	2	347
Maas, Father Anthony J.—An Appreciation by Rev. H. J. Heuser	2	417
Martyrs, Our Louisiana and Mississippi by Father James J. O'Brien	1	24
Mexico, Notes from	1	54
Midland, Ontario, The Jesuit Martyrs' Shrine at	3	600
Modern Classical Scholarship, Some Orientations of by Mr. F. J. Burke	1	77
New Science Building at Woodstock, Some Notes suggested by the.....by Mr. F. J. Ewing	1	68
North American Martyrs, Shrine of the by Mr. John J. McGrath	1	103
Oriental Patriarchs, A Visit to the by Msgr. Michael d'Herbigny	3	501
Osterly—A Tribute.....by Father L. Kent Patterson	3	579
Poland, The Uniate Movement in	2	372
Philippines, Governmental Supervision of Schools in the .....by Mr. John C. Murray	1	48
Radio, Father Scott and the by Father Martin J. Scott	2	351
Russian Diplomat, A Former by Father Joseph Brandstatter	2	358
Secular Universities, Jesuit Education and by Mr. Martin J. Smith	1	39
Veruela, Revision of Studies at by Father A. M. Cayuela	2	377
Vienna, The Peoples' Mission of	2	393
Books of Interest to Ours.....I, 126; II, 424; III, 620		

OBITUARIES

Father Thomas J. Barrett	2	401
Father William J. Brooks	3	614
Father Francis J. Finn	1	119

	No.	Page
Father Richard A. Fleming	3	612
Father Anthony J. Maas	2	408
Father Timothy L. Murphy	3	616
Brother John M. O'Brien	1	123

VARIA

FROM THE ETERNAL CITY

Father Claude de la Colombiere, Beatification of	3	635
Gregorian University, New Building of the	2	432
Gregorian University, Union of the Pontifical Institutes with the	1	137
St. Aloysius Restored, Picture of	2	438
Spiritual Exercises before Ordination, the	2	435

OTHER COUNTRIES

Alaska—An account of a Visitation of Our Present Missions	2	439
Alaska—Mission Adventures in Alaska	1	145
Alaska—Ravages of the Fire	3	640
Alaska—Visiting the Missions by Aeroplane	3	639
Albania—A Letter from a Missionary	1	150
Armenia—The Society of Jesus in Armenia	3	641
Australia—Devotion to the North American Martyrs	3	645
Australia—Riverview—Father Lockington Lectures	3	648
Australia—Werribee—Extension of the College	2	457
Australia—Werribee—Ordination of Father Dew	3	645
Australia—Werribee—The Cardinal Legate's High Esteem of Our College	3	646
Australia—Xavier—Golden Jubilee	3	646
Austria—St. Gabriel's, Moedling—International University Mission Congress	3	649
Austria—Vienna—New History of the Society	2	460
Belgium—Antwerp—Two Notable Events	3	649
Belgium—Louvain—Jubilees	1	156
Belgium—Louvain—Lessiana	1	154
Belgium—Louvain—Missionary Activities	1	152
Belgium—Louvain—Obituaries	1	156
Belgium—Louvain—Recognitions	1	155
Belgium—Louvain—Scholastic Events	1	157
Belgium—Louvain—Vocations	1	154
British Guiana—Georgetown—New College	2	460
British Honduras—Belize—Cathedral Condemned	1	159
British Honduras—Belize—New Gymnasium	1	159
British Honduras—Belize—New Parish House	2	461
British Honduras—Belize—New Superior	1	157
British Honduras—Belize—Prejudice Breaking Down	1	158
British Honduras—Punta Gorda—New School	1	159
Canada—Midland—Martyrs' Shrine	1	164
Canada—Montreal—Missionary Exposition	1	164
Canada—Quebec—New College	1	160
Canada—Quebec—St. Ignatius Academy	1	160
China—Fung Hang—A Missionary on His Rounds	1	174
China—Hong Kong—Cornerstone of Ricci Hall laid	2	461
China—Hong Kong—A Visit to Macao	2	463
China—Nanking—American Missionaries in China	3	650
China—Nanking—Church Asks No Indemnity	2	461

	No.	Page
China—Nanking—The Wars Among the Villages	3	655
China—Shiuhing—Extracts from Letters of Irish Missionaries	1	165
China—Wong Tung—A Chinese Funeral	1	171
China—Wong Tung—Christmas in Wong Tung	1	173
Czecho-Slovakia—Prague—Oriental Conference	3	660
England—Father Woodlock's Impressions of the United States	3	661
England—Leeds—A New Kind of Clock	1	181
England—Leeds—The Bells of St. Helen's	3	667
England—London—Commendation for the Catholic Evidence Guilds	3	666
England—London—Lecture to Jews	1	180
England—London—Misstatement Corrected	1	181
England—London—Work of the Westminister Catholic Federation	1	179
England—Oxford—The Orientalists' Congress	1	177
France—Versailles—Congress on the Spiritual Exercises	3	671
Germany—Berlin—The German-Polish Catholic Committee	3	676
Germany—Luxern—Death of Dr. Francis X. Kugler	2	465
Germany—Prussia—Concordat with the Holy See	3	677
Greece—Catholicity in Greece	2	467
Holland—Statistics	3	677
Holland—Valkenburg—Visit of Armenian Patriarch	2	471
Hungary—Zugliget—Retreat for Members of Parliament	1	182
India—Bettiah—Native Sisters	2	472
India—Mangalore—Bishop Perini's Farewell to His Diocese	1	182
India—Nepal—A Visit to the Forbidden Kingdom	2	472
India—Patna—First American Bishop Appointed	3	678
India—Patna—Corpus Christi Procession	2	474
India—Patna—New Superior of the Mission	3	678
India—Patna—The Santal Mission	1	184
Ireland—Belvedere—Pilgrimage of the College Boys to Rome	3	679
Ireland—Milltown Park—Letter from a Theologian	1	189
Italy—Milan—Father Petazzi and the Missionary Spirit	1	191
Japan—Tokio—Governmental Recognition of Our University	1	193
Japan—Tokio—Kori Debacle	3	681
Jugo-Slavia—Catholic Growth	3	683
Mexico—General Notes	1	195
Mexico—Mexico City—New Primate	3	686
Mexico—Mexico City—Data on Persecutions by an Eye-Witness	1	197
Mexico—Settlement of the Religious Question	3	685
Philippine Islands—Manila—Cadet Battalion	1	210
Philippine Islands—Manila—Commencement	1	209
Philippine Islands—Manila—Interesting and Consoling Incidents	1	198
Philippine Islands—Manila—Knights of the Blessed Sacrament	1	200
Philippine Islands—Manila—New Ateneo Site Purchased	1	211

	No.	Page
Russia—Anti-Religious Propaganda	6	686
Spain—Barcelona—Missionary Exhibit	3	687
Spain—Sarria—Father General's Conference to the Theologians	1	212
South Africa—Zambesi Mission—Father Hornig's Golden Jubilee	1	225
Sweden—Stockholm—Celebration in Honor of St. Ansgar	3	691
American Assistancy		
Decree of Very Rev. Father General Establishing the Chicago Province	1	229
Father Peter Kenney on Scholasticism in the New Society	3	697
Some Statistics on Catholic Population	3	698
California Province		
Father Sharp on the Chapel Car	3	700
New Buildings in the Province	1	232
Spiritual Drive in Los Angeles Diocese	2	476
Colville Mission—Indian Conclave	3	702
Hollywood—Church Dedicated	1	274
Holy Cross Mission—Alaska—Death of Father Chiavassa	1	244
Los Angeles—Santa Clara—Death of Father Sasia	1	237
Los Angeles—Santa Clara—Father Woods' Golden Jubilee	1	235
Los Angeles—Santa Clara—King of Spain Promises New Bell	2	480
Los Angeles—Santa Clara—Munich Educators Pay Visit	2	484
Los Angeles—Loyola—Loyola Acquires Title	1	234
Los Gatos—Father Giacobbi's Diamond Jubilee	1	238
Santa Barbara—New Church of Our Lady of Sorrows	3	481
San Francisco—Missionaries Sail for the Orient	1	245
St. Ignatius' Mission—Bishop Finnegan Dedicates Church	3	704
Spokane—Gonzaga University—New Bishop Pontificates	2	484
Spokane—St. Aloysius'—Mass of the Holy Ghost	1	235
Spokane—St. Aloysius'—New Parish House	1	235
Tacoma—Bellarmine College Opened	1	233
Chicago Province		
Chicago—Loyola University—Marquette Anniversary	2	485
Chicago—Loyola Press—New Publication	3	705
Cincinnati—Xavier College—Biology Building	3	706
Cincinnati—Xavier College—New Stadium	1	246
Detroit—University of Detroit—Aero Association Conference	2	485
Detroit—New Theologate	2	246
Milford, Ohio—The Novitiate—Blessing of the New Building	2	246
Milford, Ohio—The Novitiate—First Year Philosophy at Milford	3	707

	No.	Page
Missouri Province		
Denver, Colorado—Regis College—Triple Jubilee of Father Tommasini	1	250
Kansas City, Mo.—Rockhurst College—The Annex	3	708
Kansas City, Mo.—Rockhurst College—Rockhurst Graduate Honored	3	709
Kansas City, Mo.—Rockhurst College—Novena to North American Martyrs	1	247
Mankato, Minn.—SS. Peter and Paul's—New School Dedicated	1	252
Milwaukee, Wis.—Marquette University—Catholic Medical Mission Board	1	248
Milwaukee, Wis.—Marquette University—Philosophy Convention	1	248
Omaha, Neb.—Creighton University—Golden Jubilee of Creighton	1	248
Prairie du Chien, Wis.—Campion—War Department Honors R. O. T. C.	3	710
St. Louis, Mo.—St. Elizabeth's—*Chronicle* Chosen as Official Organ	3	710
St. Louis, Mo.—St. Louis University—A "Rembrandt" Rediscovered	2	485
St. Louis, Mo.—St. Louis University—Catholic Hospital Conference	3	709
St. Louis, Mo.—St. Louis University—The New W. E. W.	2	486
New England Province		
Boston, Mass.—Boston College—New Branches of Graduate School	2	488
Worcester, Mass.—Holy Cross College—Mendel Convention	2	486
New Orleans Province		
Home Missions	3	711
Grand Coteau, La.—St. Charles College—Father Rector's Jubilee	1	252
Miami, Fla.—Another Hurricane	3	714
New Orleans—Immaculate Conception—Cornerstone Laid	2	490
New Orleans, La.—Immaculate Conception—Father Biever Lays Historic Brick	3	715
New Orleans, La.—Immaculate Conception—Passing of the Old Church	1	255
Old Albuquerque—A Thrilling Experience	2	489
Shreveport, La.—St. John's College—Consecration of the Church	1	254
Tampa, Fla.—The Society's Claims Upheld	1	254
Maryland-New York Province		
Buffalo, N. Y.—Canisius College—Sodality Activities	1	275
Buffalo, N. Y.—Canisius High School—Golden Jubilee of Father Kayser	1	290
New York, N. Y.—*America's* Recent Drive	1	284

	No.	Page
New York, N. Y.—Fordham—Benefit Concert for School of Sociology	2	497
New York, N. Y.—Fordham—Cornerstone of New Faculty Building Laid	1	265
New York, N. Y.—Fordham—Dedication of Remodeled Chapel	2	492
New York, N. Y.—Fordham—Evolutionary Hypothesis Refuted by Seniors	2	499
New York, N. Y.—Fordham—Extension Centers in New York Suburbs	1	261
New York, N. Y.—Fordham—Heavy Loss Sustained by Fire	3	718
New York, N. Y.—Fordham—Meeting of Catholic Biology Association	1	269
New York, N. Y.—Fordham—Morgan O'Brien Donates $50,000	3	721
New York. N. Y.—Fordham—New Seismic Station	1	265
New York, N. Y.—Fordham—Physics Club Holds Convention	2	496
New York, N. Y.—Fordham—Ten Thousand Witness Commencement	3	721
New York, N. Y.—Manresa—Men of Manresa Commemorate Twentieth Year	1	258
New York, N. Y.—The *Messenger*—Equipment of the Messenger Office	1	273
Philadelphia, Pa.—St. Joseph's College—Students Plan Endowment	3	724
Washington. D. C.—Georgetown—Advent Services in Dalgern Chapel	1	285
Washington, D. C.—Georgetown—Astronomical Observatory	1	287
Washington, D. C.—Georgetown—Chinese Instructor Appointed	2	500
Washington, D. C.—Georgetown—Contract for First Unit of Medical Center	1	286
Washington, D. C.—Georgetown—Earthquake Service to Europe	1	287
Washington, D. C.—Georgetown—Father Rector the Guest of the President	1	287
Washington, D. C.—Georgetown—Foreign Service Professor lectures in Berlin	2	500
Washington, D. C.—Georgetown—Inauguration of Father Nevils as Rector	1	284
Washington, D. C.—Georgetown—Law School Regent	1	287
Washington, D. C.—Georgetown—University of Warsaw Honors Dr. J. B. Scott	3	717
Washington, D. C.—Georgetown—Unusual Estimate of Foreign Service School	1	287
Washington, D. C.—Georgetown—Winter Lectures by Siegfried	3	716

The Woodstock Letters
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THE BIBLICAL INSTITUTE IN JERUSALEM.

DEAR FATHER EDITOR,
Pax Christi.

Perhaps, after all, there is something new under the sun when a Jesuit can say (as one recently did) to a Franciscan in Jerusalem: "Vous avez chassé Saint Ignace, mais il est de retour"—"You put St. Ignatius out, but he's back again!" The novelty, however, is not that the excellent sons of St. Francis can relish a friendly bit of banter, but that this particular sally should be possible in point of fact. The two latest guide-books to Jerusalem, both issued in 1923, could point like their predecessors to long-standing establishments of Benedictines, Franciscans, Dominicans and many another religious institute of either sex; but even at that date the Society of Jesus, after nearly four centuries of life, had not yet within the Holy City a stone upon a stone, and the Jesuit pilgrim, seeking where to lay his head, must needs have relied on hospitality other than that of his brethren. Yet the passage of but two more years was to witness the Society's advent, a consummation for which one aged nun of a contemplative Order in the city had prayed unceasingly for thirty-four years. And now that the arrival is an accomplished fact, it seems possible that readers of the WOODSTOCK LETTERS may desire some account of our first home within the precincts of that "place which the Lord our God hath chosen, to put His Name there forever."

To fix its exact location we may refer to Father Hagen's familiar "Atlas Biblicus" in the "Cursus Scripturae Sacrae". Table 21 of this atlas is a good map of the pres-

ent Jerusalem and its immediate surroundings. Of the nine quadrangles into which the map is divided, take the middle one of the lowest row of three, and look at its northwest corner. Two red-lined roads are shown intersecting at nearly right angles. The shorter road, running east and west, has its eastern terminus among three small houses occupied by Arab families. Just half way between this extremity and the intersection of the longer road, the building in which these lines are being written stands on the northern margin of the shorter road and faces due south. It is therefore outside the present walls of the city, like every similar establishment except a few convents connected with public churches.

As for its immediate surroundings, little can be said in their favor just now except to commend their vacancy of rival buildings. Close to our garden wall the prospect is hardly attractive. The main road from north to south is in constant process of improvement, and just across it on the upper slope some large modern buildings are being erected. For both of these operations the adjacent deposits of native limestone are being drawn upon as quarries to quite considerable depths, while the lower slope on our side of the main road, being no-man's land, serves as space for refuse stone and a source of tillable earth for private garden-plots. Hence the ground about us is deeply pitted between the scattered olive trees, and the barren reddish earth adorned with huge mounds of stone, piles of stone-dust and innumerable fragments strewn over the surface. From dawn to dusk one hears the drills of an army of Arab tarriers, the cries of the drivers of hod-carrying donkeys, the rattle of stone crushers and the puffing of big steam-rollers, all of which is interrupted three times a day by a veritable salvo of blasting. The last is heralded by the Arabic warning "Ba -- r-u-u-d!" (meaning "Powder"), which is hooted, wailed and shrieked about the neighborhood a score of times for each performance. These vocal premonitions, however, are about the only precautions ever taken. Stones of a size to imperil limb or life have more than once fallen within our garden. I have seen a rock twice as large as a man's head sail merrily into the driving gear of a road-roller; and once a donkey retreating in leisurely

fashion took a step just in time to save his flank from something far worse than the familiar stick.

Thus our nearest environment is typically Judean, with nature's barrenness accentuated by the march of progress. And such is likely to be its aspect for a few years yet to come. Even at their worst, however, these blemishes of the foreground are quite forgotten in the landscape that begins to unfold its stateliness just beyond their unsightly limits. In the presence of this wider perspective one realizes the great advantages of our location, and realizes, too, that they are permanent. For the situation of the Institute is simply ideal. Starting from opposite the southwest corner of the city wall, where the southward-tending Valley of Hinnom turns eastward to join that of the Kidron, the long and gradual slope of the hill known as Nikephourieh begins its ascent towards the northwest, to blend at its summit with the neighboring ridge to eastward close to the Jaffa Road. It is the view down this long slope that faces us to front and left. In lateral distance we are still about 700 yards below the actual summit of Nikephourieh, from which St. Peter's, the great industrial school of the Fathers of Sion, commands the view on every side. In elevation, however, we are not far below its level, and are just so much the nearer to the western wall of Jerusalem and the Jaffa Gate; while the longer of the two intersecting roads shown on Father Hagen's map, an excellent modern highway from the railway station to the New Gate (and known as Suleiman Road where it skirts the northern wall), is only fifty or sixty yards from our entrance. We have thus the best adjustment between viewpoint and transit facilities that could possibly be found. To obtain a finer outlook anywhere about Jerusalem, one would have to cross the Kidron for Scopus or the Mount of Olives, thus placing half an hour's uneven tramp between oneself and the less interesting Moslem quarter of the city, instead of having access to the heart of the Christian quarter or of the retail business district at the price of ten minutes' walk over a first-class modern highway. Those who secured our site deserve the perpetual gratitude of all who value the Society's possession of a really convenient cen-

ter of biblical research in the very heart of all biblical history.

But the scenic advantages of our situation should not be anticipated at this point in our account, since we have just arrived from the railway station, to face the exclusion of a formidable limestone wall, surrounding a nearly rectangular enclosure of about ninety by fifty yards. The cream-buff color of the wall is familiar enough even to a recent arrival. Through Italy one has become so accustomed to monochrome urban landscapes as almost to expect that in Palestine too all human structures will have much the same color; and such an expectation has already been fulfilled as our train, emerging from the tortuous "wadies" of Samson's country into the broad Valley of Rephaim, gave us a first view of Jerusalem's western suburbs. To be sure, there are two varieties of roofing; the little cubical stone dwellings of the natives are topped with low-pitched domes of the same stone as their walls, whereas the modern buildings of what is called "New Jerusalem" affect the European roof of pale red tiling. But except for this shade of difference the native limestone reduces all buildings, public and private alike, to a single unison of pale to medium buff, at first unspeakably monotonous to the Western eye. Closer inspection, it is true, reveals some slight variety. The hardest quality of local stone, finished only on the joining-surfaces, shows veins of pink, while a more tractable stone from the same deposits becomes a dull white under the chisel, not unlike our own Indiana limestone. The latter quality makes excellent facings, and at a distance is indistinguishable from the concrete which often blends with it in ornamental features. Both of these types of the local stone have part in our building, as well as in the wall surrounding the enclosure. The body of the latter is of the hard, unfinished and pink-veined stone, while its coping consists of regular slabs of the pale gray quality chiseled on all of its surfaces.

An immense iron double gate, concealing all that lies behind it, occupies the central point of the front wall, the only entrance to the enclosure. It is flanked on either side by a smaller gate, on the further side of which the

ends of the wall form the exteriors of two neat one-story dwellings of stone, each occupied by an employee. At one of the smaller gates we pull down an immense iron handle and set a bell clanging somewhere above our heads. Presently slippered feet can be heard dislodging loose bits of stone, and the gate is opened from within, perhaps by one of the aforesaid employees, perhaps by our single treasure of a Brother, an Armenian with the beard of a patriarch and the eyes and laughter of a boy. And so, with a "Bon jour"—or, if we prefer it, an Arabic "Said"—we stand within the Institute's enclosure, facing near at hand three large but almost vacant flower-beds, several rather insignificant olive trees and a small wilderness of stony earth. In the center of this scene, all flooded with the brilliant sun of the dry season, towers the house of the Biblical Institute.

The lofty but solid-looking building is simple almost to severity in exterior design. Four stout square towers about sixty feet high form the corners of a ground-plan of about fifty yards by twenty, while a fifth tower, slightly higher but invisible from the ground in front, breaks the middle of the rear wall to carry the single stairway through the three floors to the roof-terrace. The surface of the wall recedes scarcely a foot behind that of the towers, though it comes seven or eight feet short of their height. The towers present undressed surfaces of hard stone like that of the enclosure-wall; the expanses of surface between them, forming the bulk of the exterior, are of a similar stone slightly more finished; the door and window frames and other facings consist of the pale gray limestone fully dressed. The copings of the five towers consist of a simple fleur-de-lys design in concrete, and a solid balustrade of the same material surrounds the level roof between them. All of the stone window-facings form lofty arches springing from bases level with the actual floors, the lower space from floor-level up to the inside window-sill being filled with an ornamental concrete balustrade immediately in front of the solid exterior and too close to it to form a balcony. Windows of this type, varying slightly in height with the three stories, surround all sides of the

house except the third floor front. Of this last the whole length between the towers forms a magnificent cloister-porch, claiming the full depth of the room-space back to the corridor and opening into the tower-rooms as well as into the corridor itself. This porch is fronted with pillars and arches of the pale gray dressed stone, and enclosed between the pillars by a concrete balustrade. Thus, in spite of the general uniformity of color-scheme presented by the exterior as a whole, sufficient variety in tint and perspective is secured without sacrifice of either space or solidity. The general aspect of the building from any outer viewpoint is one of spaciousness, dignity and good proportion.

At all events, no aspect of rugged severity follows one across the threshold. The big double door of iron, with its small panes of colored glass set in their heavy frames, opens with ease, and we stand within a region of lightsome shade, with lofty ceilings, white walls, smooth tiled floors and a quiet but inviting cheeriness about it. Nothing could be simpler than its interior plan. On each of the three floors a single corridor divides the house from end to end, a stone stairway with iron railings occupying the center of the rear. On either side of the corridors the room-space is about twenty feet in depth. On the first floor a short intersecting passage leads from the front door to the stairway in the rear, and past it to the small stone annex containing the kitchen. The ground floor is thus divided into four equal sections. The front quarter on the right as we enter comprises the chapel and sacristy; the corresponding section on the left is a long reception-room. Access to these two front rooms is free to all, but just beyond their entrances the main corridor and all that lies behind it is marked off by a rather quaint white wooden picket-fence, which tells its tale of "cloister" so courteously and yet so clearly that its gates need seldom if ever be closed. Passing through them. we find the rear quarter on the left, opposite the reception room, occupied entirely by a combined library and museum of antiquities, while that on the right is devoted to the refectory, clothes-room and lavatory. All of the ceilings on this floor are extremely high, except that of the long corridor itself, whose much

lower ceiling leaves space above for an ample store-room on either side of the short entrance-way.

About the chapel there is nothing more worthy of note than simple tastefulness and practical utility. All of the altars are of wood. Each window-space is occupied by a side altar, a needful provision for the annual caravan period and other occasional increments in the number of priestly guests. Under ordinary conditions, however, the community is so small that only the main altar is in demand. On Sundays and many of the greater feasts there is a little congregation of the faithful, and often enough some young Palestinian Catholic, neatly attired, manly and reverent, will come modestly forward to serve the Mass and will never fail to show a faultless familiarity with the liturgy. If one does not know Arabic (which is really the one language of the people at large), the prayers at the end of the Mass may always be recited in Latin, even the women and children responding perfectly. Our chapel contains no fixed pews or benches, but light chairs are placed at convenient intervals. A prie-dieu with movable screen near the entrance supplies the only confessional needed.

The reception-room, the chapel's counterpart on the first floor front, is both attractive and practical. Its lofty windows are so curtained as to admit abundance of light without the least suggestion of glare, notwithstanding a southern exposure to an almost tropical sun in an atmosphere of crystal clearness. The walls are hung with excellent charts, both ancient and modern, including a color-reproduction of the sixth-century mosaic map of Madaba, and a remarkable comparative plan of the successive sanctuaries of the Holy Sepulchre. A long table for ordinary working-purposes, a small wicker one for after-dinner recreation, and plenty of serviceable chairs sum up the furniture.

In the farther end of this stately room we encounter the first suggestion that a collection of *realia biblica* has not been omitted from our equipment. Here, in a large glass-fronted cabinet, stands one exhibit too massive to claim space within the library, and at the same time worthy of segregation for distinction's sake, being the gift of Pope Pius X. It is a magnificent and well-mounted

specimen of the great Griffon Vulture of the Orient, known to ornithologists as *Gyps Fulvus*. The name "vulture" as applied to this splendid bird is likely to be belittling in Western ears. Let no one think of comparing him with our friend Br'er Buzzard, whose Palestinian counterpart is the spectacular black-and-white "aasgeier". The Griffon is a hunter of a nobler race, fully as large as our Bald Eagle, and rather comparable in proportions to the Condor of the Andes, which it somewhat resembles in other respects, though lighter in general color-scheme. It is, in fact, that very "eagle" whose alleged "baldness", consisting in the close down-feathers of head and neck, supplies the term of comparison in the simile of the Prophet Michaeas (i, 16); and its Old Testament name *nesher* is still applied to it in Palestinian Hebrew. Its grandeur may be realized from the fact that the outspread wings of our specimen, even at an angle of considerable elevation above the shoulders, measure seven feet from tip to tip. His pinions thus extended, and his body balanced as if about to leave his perch, this Eastern king of the air presides over our reception-room as if a symbol and an earnest of excursions into the higher atmosphere of scriptural science awaiting the future career of the Institute itself.

However, the fact that only a beginning has yet been made becomes evident at a glance when we leave the reception-room by its rear door, and cross the corridor for the rear room occupying the northwest section of the same floor. Recently, at a general meeting of the city's biblical savants for tea and archaeology, a friendly but typically tactless Anglican dignitary, on learning of my present domicile, remarked: "Why, that's an awful place; you haven't got anything there, have you?" His own ideals were in proper accord with the abundant equipment of St. Etienne, the Palestinian Museum and other such local collections of literature and antiquities, with which our own supply cannot as yet hope to bear comparison. To be sure, we have a spacious and well-lighted room fitted to the ceiling with capacious shelves, and designed to serve as our library and museum. The shelves, however, are more than three-fourths empty, for "the day of

small things", as the Prophet Zacharias so aptly termed it, is still upon us, and the day of complete equipment, perfect arrangement and abundance of scholarly accessories is yet to seek and to work for. However, so far as human endeavor may contribute to that future, its promise lies in the hands of men whose aim is to be rather than to seem, and who are in no haste to fill our vacant spaces with pretentious but insignificant things. The thousand or more of books already at hand, and all in accessible order, bear witness to a definite principle of selection which is to govern the library's growth whether it be rapid or long delayed. Books of general reference, such as commentaries, lexicons and encyclopedias, are not wanting, but only standard works of acknowleged repute are here, and even the Fathers are represented by no general collection, but chosen with sole regard to their direct bearing on exegesis. The great majority of the books, on the other hand, are of a highly specialized type: serial reports of leading museums, scientific works on ancient history and prehistoric periods, technical monographs on the archaeology of particular sites and regions in the East. The evident appeal of the library is addressed to the man of independent research rather than the ordinary student. The investigator of biblical history, destined to witness its scenes and traces, may here have recourse to the most original and detailed accounts of what has already been discovered and inferred, before proceeding to verify for himself and perhaps discover further. All is calculated to aid and stimulate investigation at first hand.

The museum, too, is as yet in its infancy, but committed, like the library, to competent tutelage. Prehistoric antiquity is already displayed in all its hitherto recognised divisions, for Palestine is surprisingly rich in "stations", or spots where the stone implements of a cruder civilization may be found where time and chance have left them. Our own collection of these primitive tools already represents all the successive industrial stages of the stone age, as well as some phases of the bronze. There are also specimens of the mineral and the vegetable kingdoms, more or less pertinent to a biblical background. It is in ancient pottery, however, that the collection is

richest, and this is as it should be, since the present trend of archaeology relies strongly on the science of comparative ceramics for index-data within early historical times, and the distinctive features of the different types of ancient pottery are therefore of paramount importance to an independent study of early Palestinian history. Hence the earthen vessels and their fragments of many different makes in form, material, finish and decoration; hence, too, hundreds of the little clay lamps most familiar to us from Roman and Byzantine times, though by no means unknown to earlier ages. And there are those about the Institute who have mastered every detail of these objects that can serve as index to the time and place of their origin. Already the museum is assuming definite order according to a plan which permits of expansion without confusion or derangement, and promises a center of observation where some of the most fixed characteristics of early Palestinian history may become familiar to eye and hand from its actual remains. In short, our Anglican critic to the contrary notwithstanding, we have already "got something here", and what we have is an earnest of more of the right kind yet to come, and of a place eventually assured in the recognition of scholarly circles. For library and museum alike are slowly but certainly forming around the nucleus of their one appropriate purpose, the promotion of direct access to paramount sources. There is room and to spare, but there will be no room for anything of secondary significance.

Of the first floor we have now seen all but the refectory, which occupies the rear of the main corridor opposite the chapel. One long table down the middle of the room serves the community at its ordinary number, while other tables stand against the walls in case of any temporary increase. All is white and clean, from the high-pitched ceiling to the tiled floor. The Vulgate and Martyrology repose on a window-sill, since no pulpit is needed, and since the reader's only obstacle is a curious echo due to the height of the room, and, at supper, the hissing of a gas mantle-burner which supplies a brilliant light but not without some cost to silence. Perhaps the feature of the table most novel to the Western eye is the serving of

the water direct from the earthern jars in which it has been kept some hours to cool. These clumsy but highly valuable vessels are bought in any native bazaar for ten cents apiece, a mark far outstripped by their utility as a source of drinking-water that is always pleasantly and wholesomely cool without being icy. Its temperature, of course, is secured by the evaporation of the water that slowly but continually penetrates the porous material.

With this sketch of the ground floor, the upper floors need not long detain us. They consist entirely of living rooms, except for a lavatory on each floor, a small reading-room on the second, and the great porch fronting the third. The reading-room is just above the front entrance, and is only large enough for a supply of wicker easy-chairs around the walls and a center table with a dozen or so of magazines, whose latest issues are placed here for a time before finding their way to the library. The two upper floors together contain twenty-seven bedrooms, of which all but four are quite spacious, having a length of about twenty feet with a width and height of fourteen each. On the third floor, owing to the porch, there are no front rooms except in the tower portions where two small rooms are allotted to each tower instead of one large one as on the second floor. Every room has its window, ample for the admission of abundant light, which is well conserved by an entirely white interior. The tables are large, firm and convenient in every respect, and there are suitable book-cases and closet-recesses, with all else that may minister as well to the convenience of a sojourn of months or years as to a visit of a few days. The beds are provided with canopies of mosquito-netting, yet the mosquitos are far from numerous during the dry season; and if one is at first surprised to find all the windows unscreened, the surprise only increases with the discovery that one may read all evening under artificial light with the window wide open and scarcely ever see a night-insect of any kind whatever. Flies, too, are comparatively few, though Palestinian flies have a blundering persistence in their mode of operation that is rather disconcerting at first acquaintance.

On the third-floor porch we need not linger more than long enough to note its spaciousness and height, and to

reflect what a treasure it must prove during the rainy season. Indeed, we are impatient to be gone, for the first glimpse beyond the arches has revealed from this elevation a landscape worthy of fuller acquaintance, and we hasten to mount the remaining flight of stairs to the view that awaits us from the level roof. Issuing from the tower that occupies the middle of the rear wall, we find it the only one completed to its full height, the corner towers being no more than so many right-angled recesses of solid wall where their two outer surfaces continue to some seven feet above the level of the roof. Around the edges between them runs a heavy concrete balustrade. The space enclosed is a tile-paved quadrangle of about the area of a tennis-court. But for the stairway-tower in the rear, its expanse is interrupted only by a group of four water-tanks breast-high, standing near the eastern end of the quadrangle but far enough from the railing to leave the circuit of its interior unbroken.

It is here, for an hour or so before sunset, that one first appreciates why Genesis and the Song of Songs can designate the late afternoon as "the breath of the day". Not soft or fitful, but steady and strong comes the western wind across the highlands of Judea from the ancient Philistines' country. It is as unfailing as the coming of the hour, and as aggressive as it is refreshing. It lifts the skirts of an open American habit and flings them against the concrete railing or wraps them about the wearer's knees. Sometimes, especially at new moon, one does not stroll about in "the breath of the day" without swerving and even occasionally staggering, and rarely at any season can a field-glass be used without steadying the arms against the railing. But even this roystering breeze cannot long distract attention from the panorama now outspread on every side and emphasized by a vivid light whose color is slowly passing from cream to pale rose. Describe this vision I simply cannot, and I apologize for belittling it by even enumerating its most conspicuous features. However, since the effort must be made, let our circuit of the terrace begin with a modern view and come to an end opposite the ancient city. Thus the first section of our horizon shall be its northern quarter as

seen from the rear of the building, and we shall advance from right to left in the approved Semitic fashion, beginning with the northeast corner of the balustrade.

Over this corner, then, we select from a bewildering maze of gables the northwestern corner of the city wall. It is barely visible near the top of an uphill mass of Catholic convents, schools and charitable institutions ascending toward the clock-tower that dominates the center of Allenby Square. From the latter point, only 500 yards away, we begin a recession to the nearer and elder part of "New Jerusalem". Here our horizon is formed by large buildings only a little more elevated than our own, but lining the beginning of the Jaffa Road, and therefore rapidly receding. They culminate due north of us in the great dome of the Russian Cathedral surrounded by its minaret-like satellites and sharing with them the tint of copper green that relieves the monotony of the surrounding buff. Continuing towards the northwest and the proper summit of our own hill, now nearly a thousand yards away, the mass of buildings blends into the roof of the Bezalel, a Hebrew institute and museum of practical arts, and finally culminates in the complete and ample outline of St. Peter's, or the Ratisbonne School, the fine industrial institute of the Fathers of Sion and the onetime hospitable retreat of our own Fathers while superintending the building of our new home. Just beneath this great building, but much closer at hand, we see the rear of the austere-looking Convent of the Holy Rosary, the motherhouse of that devoted body of Arabic and Syrian Sisters who serve the lonely missions and struggling parochial schools of the Latin Patriarchate throughout the rugged and poverty-stricken districts of Judea and Transjordania. Still further to the left, and now due west of us, but lower and nearer than St. Peter's, rises the isolated and lofty building of a recent Italian institution known as the Cardinal Ferrari foundation.

We have come to the end of the nearby group of large buildings, and here our horizon suddenly recedes for several miles. Where the western end of our roof-terrace invites us to begin at its right-hand corner, the sky is bounded by a grayish-purple wall of blending summits.

They form the tops of the highlands, that same "hill-country of Judea" where our Lady passed the three months of her missionary visitation to Elizabeth, and we know that at their feet, but far below our present vision, lies modest and lovely Ain Karem, the birthplace of the great Forerunner. Just beneath this purple barrier begins a nearer amphitheatre of hills whose course will carry us through two whole quarters of our panorama. They, like the highlands, are wellnigh barren, and near the west, where they seem to spring from behind a group of small buildings next to the Ferrari Institute, their slopes support no villages and few houses visible at our distance from them. But as we pass to the front section of the terrace, where our own foreground is the long descent of Nikephourieh, the aspect of these opposite hills becomes more interesting. Right against their sky-line, only a few points to the right of south, stands the Greek monastery of Mar Elyas, marking the summit of the road to Bethlehem and commanding a view of the town which we may not share. A little to its right we discern a mere trace of the ancient road over which the Holy Family made their toilsome way on the first Christmas Eve; while near the left of the monastery we can easily see the orchard where the Magi, pausing to refresh their camels at the spring still named in their remembrance, beheld above slumbering Bethlehem the great star which had first beckoned them forth from far Chaldea.

Still as we pass to the left along the front of the roof-terrace, the crescent of pale brown hills nearby forms our horizon. Spreading down from the summit directly south of us a recent suburb of pleasing appearance breaks the monotony of unoccupied fields. Beneath it extends the broad Plain of Rephaim, the ancient field of victories over the Philistines for David and his warriors, but sadly marred by scenes of idolatry in a later and more luxurious age. On the hither edge of Rephaim, at the foot of our own prolonged slope, stretches an inviting grove of pines which partly conceal the European dwellings of the German Colony and its shady and homelike Hospice for Catholic pilgrims of the Fatherland. Just to the left of this grove as we are looking stands Jerusalem's only railway terminal. From its tidy sheds and yards our line of

vision naturally climbs the rearward slope once more, bearing a little to the left, and rests on the spacious convent and gardens of the Poor Clares, whose enclosure-wall has its nearest angle just beyond where the present highway to Bethlehem begins its long ascent. One more step to the left, on a level slightly below our own, brings us to a boldly outlined spur bearing a Greek Convent and a surrounding cluster of semi-modern buildings. It is the Mount of Evil Counsel, pointed out by legend as the spot where a faithless ruler of the Chosen People once decreed an unmerited death in words whose content f r surpassed his own conception of their truth.

With the outer profile of this spur our crescent of neighboring hills has come to an end. From behind it issues another range so similar in color that only sharp eyes discern the mouth of the wady that breaks the perspective between them. We are now at the left-hand corner of the front balustrade and looking nearly southeast. The new partition of pale brown lowers rapidly as its line recedes, for it forms the southern wall of the Kidron Valley now tending towards the Dead Sea, and we are viewing it through the gap made by the Valley of Hinnom just before it turns to join the Kidron. Just before the low and barren ridges to right are lost to view behind the left profile of Hinnom, their final spur is crowned with a long rectangular building too far distant to reveal its detail. It is the Greek Convent of St. Theodosius, called by the Arabs Deir Dosi.

And here again we come upon remoter distances. Looking through this defile at midday and with only ordinary powers of vision, one would say that Deir Dosi stood outlined against the sky, though its level is so far below our own. But we are viewing it shortly before sunset, when the sultry veil thrown over the Jordan Valley by its own stifling heat is taking to flight before "the breath of the day"; and now Deir Dosi appears against the background of an immense lilac wall, which even from our position seems twice the relative height of the monastery. It is the mountain-flank of the Moabite Plateau, the eastern boundary of the Dead Sea. We are looking diagonally across the very middle of the sea, but far above any view

of its surface. The opposite terrain is simply a group of canyons emptying into a larger basin, and the faint lines of shading strewn over the even tint of its expanse resolve themselves under the glass into a riot of fantastic rain-carved gullies and spurs. Over there, one would be lost in a labyrinth of desert peaks and precipitous ravines; here, one sees only a massive barrier with a level top. That merest swelling of the upper outline into one low wave, at the southeastern point of the compass, is fifty miles away as the crow flies; it is the mighty peak whose Arabic name Shichân still commemorates "Sehon King of the Amorrhites" in the midst of the region where, thirty centuries ago, he met his downfall before the advancing survivors of the Exodus. The only other particular feature of this mountain wilderness to be recognized at this distance lies a little to the left. Here the upper courses of two large wadies are visible just above their union in that of the River Arnon, which issues into the Dead Sea below our line of vision.

But the Mountains of Moab have led us again into a nearer vista, for even before the wady of the Arnon is discerned we are looking over a group of buildings on the eastern side of Hinnom, and are therefore close to the walls of Jerusalem. These buildings huddle on the steep slope in a compact mass of varying height, and belong to a Protestant institution known as the Gobat School. Just above them is a long two-story stone structure, recently erected under Greek auspices, whose second floor is occupied by the present Government's Departments of Lands and of Education. One stage higher and farther to the left, yet still outside the city wall, we are on historic ground indeed, the site known to Byzantine Christianity as that of "Sancta Sion", though the basilica of this name has long since vanished. Pale and distinct in the setting run rises a tall, solid but graceful tower of chiefly Norman aspect. Some distance to the left of it, and about three-fourths of its height, stands a massive square structure with pointed roof and corner spires, recalling the outlines of Aix-la-Chapelle. These are the bell-tower and the church of the Dormition of the Blessed Virgin. They and the monastery connecting them are enclosed within a single wall,

and comprise the magnificent establishment of the German Benedictines, obtained through the munificence of the late Kaiser Wilhelm. Let their testimony in his favor not be forgotten, since, with the exception of the Assumptionist Fathers' property on the other side of the hill, they are practically the only part of ancient Christian Sion now in Catholic hands. Just between the tower and the church, though in the rear of both, we can distinguish the lowly, dark and metal-sheathed dome of a little irregular mosque. It covers the site and remains of the Cenacle, under whose roof no Christian may touch his knee to the floor or make the least gesture indicative of prayer. But if this one object in our panorama smites the heart with a pang, we know that the crypt of that majestic Benedictine church—one of the most beautiful and stately of Jerusalem's shrines—contains not only the altar of our Lady's Slumber, but also another in honor of the Holy Ghost, erected at the rear of the crypt and at most but a few yards distant from the spot where His truth and power were revealed on the birthday of the Church Universal.

We have reached the last quarter of our panorama, and we pass to the eastern end of the roof-terrace to gaze upon Jerusalem itself. Father Hagen's map, already mentioned, will show that the city's western wall, presented to our view, consists of two sections. From the southwest corner, the Sion of old Christendom, one section extends northward for exactly a quarter of a mile, up to the Jaffa Gate The second section, beginning here, leads north-by-northwest for a nearly equal distance, and ends by turning nearly eartward at Allenby Square, the location of the present Post Office and the spot where our view began its circuit. Our own situation is so nearly opposite the juncture of the two sections that the main axis of our building, if prolonged to the city wall, would meet it at a point 165 yards south of the Jaffa Gate. At this point we are but 550 yards from the wall in direct line of vision, while the southern and northwestern ends of the whole enlosure are respectively 600 and 515 yards away. Of course, with the Valley of Hinnom between, these figures do not begin to represent the distance in surface measure-

ment, but they serve to show how near at hand the whole western side of the city lies exposed to our view.

It so happens that the scene presented by these two western sections of the wall is both varied and characteristic. The present wall dates only from the middle of the sixteenth century, except where it has utilized a very few features of earlier origin. It is therefore in perfect repair, very regular in form, with a minimum height of about thirty feet, increased to nearly forty where the buttress-like towers intervene. The wall is loopholed at medium height and castellated all along the top, with apertures of about one-third the width of the solid spaces between them. The relative prominence, however, of these massive fortifications as an element in our panorama is necessarily subject to two conditions, the relative height and steepness of Hinnom's flank, and the nearness of the wall to the edge of this declivity.

Beginning where our course has just been interrupted, at the northern extremity of the Dormition enclosure, we find the southwest corner of the city wall towering above it so close at hand that two carriages can scarcely pass in the public street between them. From this point northward to the Jaffa Gate the eastern side of Hinnom is almost a precipice, and the city wall so near its edge that scarce a hut could crouch outside. Moreover, the wall is higher than any of the city's private dwellings, so that even from a level of some forty feet above its top, we can see very little of what lies behind it. Hence, for a quarter of a mile our view of Jerusalem is chiefly the sight of its formidable ramparts, and a dominant note of antiquity is thus abruptly and emphatically thrust upon us. The few objects visible above the wall are as motionless as itself, and quite belie the teeming activity concealed within. Resuming our survey at the right-hand corner, we are still within the precincts of Christian Zion, but in what is now the Armenian Quarter. Amid the crowns of stately pines and junipers we pass in succession three large domes revealing the positions of the Armenian Seminary, the Armenian Patriarchate, and, finally, the Church of the Martyrdom of St. James the Greater, which is now the schismatics' cathedral. Here the last trace of foliage

disappears from our foreground. The next object to the left is now directly opposite our eastern quarter, an antique-looking building with its highest row of windows well above the city wall, and used at various times as barracks or as military hospital. And now we arrive at Jerusalem's citadel in Moslem times, a massive quadrangle projecting far outside the main course of the wall, and forming a picture already known to the outside world as displayed on several denominations of Palestinian postage-stamps. To accomplish this invasion of the steep-sided ravine, the citadel employs a foundation of massive masonry even deeper than the wall's own height above it. Of the structures now visible above the wall, the tallest is a graceful Turkish minaret; next to the left rises a ponderous keep whose lower courses of enormous blocks are Herodian in origin. This probably marks the corner where, in the days of our Lord, the wall turned eastward on its now uncertain course across the city to Antonia, leaving Calvary and the Holy Sepulchre a few rods outside to northward, though they are far within the present enclosure. Just to the left of the citadel we can see the farther margin of the broad opening in the wall where the opposite roads to Jaffa and to Bethlehem begin their course in common. The original Jaffa Gate, however, like all such ports, is an archway piercing the wall without breaking its continuity, and is out of our sight around the neighboring angle.

Never has this well-known spot loomed larger in history than within our own day, for it is the scene of Allenby's bloodless occupation of the ancient City of Peace. After the British leader's almost incredible feat in wresting from the Central Powers the strongly fortified heights of Mizpah, and the dawning of the conviction that Jerusalem could not now withstand him, it was at the Jaffa Gate that the keys of the city were surrendered to two of his sergeants, and the tale of Turkish tyranny in Palestine came to an end, let us hope, forever. Well may the modest monument in the New City to the northwest preserve the memory of that day, and the peaceful heights of Mount Scopus embosom the last remains of Allenby's staunch New Zealanders. The Christian pilgrim, who already reaps the benefits of Palestine's dawn-

ing emancipation, must indeed be either ignorant or ungrateful if he is able to forget its liberators.

Here, on the site of their triumph, the second section of the city wall begins a deflected course to north-by-north-west, and we meet a very different scene. The slope of Hinnom's side is now so gradual that a New Jerusalem may strike root close beside the limits of the Old. From its very starting-point the Jaffa Road is lined on either side with buildings which almost conceal the wall from our view. Mounting the hillside from the very bed of Hinnom to the road itself, warehouse and retail shop, casino and orphanage stand closely massed in a picture that might be reproduced almost anywhere in Europe itself. However, through intervals in their uppermost level we can still trace the castellated top of the city wall to where it turns nearly east at the Post Office, though we cannot follow it further as it dodges behind the convent-yard of Marie Reparatrice and begins, at the New Gate, a long eastward course as the city's northern boundary. Naturally we are most interested in what lies behind this last section of the wall. Nearest to the left of the citadel is the top of a tourists' hotel under Christian management; just behind it rises the white bell-tower of the German Lutheran Church. Next in order comes a large church of almost American aspect, with a square Gothic tower. This is the "con-cathedral", or actual seat of the Latin Patriarch of Jerusalem during the usurpation of his rights over the Church of the Holy Sepulchre. Lower and nearer to the inside of the wall the lengthy buildings of the Latin Patriarchate and Seminary begin their upward course at this point. Just behind their nearer extremity the great Church of St. Saviour rears its tower and roof above its adjoining convent-buildings, a worthy monument to six long centuries of indomitable charity and endurance, the story of the incomparable Franciscans and their unceasing service to all Christendom as Guardians of the Holy Land. The Church of the Holy Sepulchre is not within our range of vision. Last of all to the left, and behind the upper end of the Latin Patriarchate, the highest ground within the city wall is occupied by the school of the Christian Brothers, itself a lofty building with a roof-terrace far above our own in lev-

el, and affording a view of western Jerusalem and its suburbs which is quite beyond my power to describe.

We began our panorama at this point, and here we might consider it complete, but that here Jerusalem's roofs and towers do not form our horizon. Above and far beyond them is the crescent chain of summits from Scopus to the Mount of Olives; and for this final vista we may reverse our habitual direction and return from left to right. A part of the summit of Scopus lies hid behind the roofs of Notre Dame de France and Marie Reparatrice, but just to the right of the latter we can see a portion of the military cemetery with its mortuary chapel. Another brief interruption from the Christian Brothers' School, and our view of the distant heights opens again for a long unbroken course. Between Scopus and the Mount of Olives the most prominent spot is occupied by a monument to modern skepticism, the new Hebrew University still in process of erection. All along this section the series of hilltops is crowned with an almost continuous crest of evergreen foliage, which lends great attraction to the picture. Just where the actual Mount of Olives comes into view, there towers far above the trees the stately foundation of the Empress Augusta Victoria, a convent of German Benedictine nuns. One more step to the right, and we are looking nearly eastward, directly over the citadel of Jerusalem, to the spot where tradition fixes the place of our Lord's Ascension. The highest point, lying some 200 yards in the background, belongs to a Russian convent with a lofty tower, whose top, a matter of almost ten minutes' climbing, is probably the finest observation-point anywhere near Jerusalem, commanding a circuit which includes Bethlehem, the Dead Sea and the lower Jordan Valley. In the foreground of the Russian establishment we see a white-walled village of slovenly Arab houses, half in ruins, whose most conspicuous landmark is a small minaret. Close to this minaret, but hidden behind walls, lies the site of the little ancient rotunda of the Ascension, rescued from ruin, alas, only to become a small mosque. Happily this mosque and the sacred rock still reverently enclosed within it are open to the private devotion of Christians at the payment of a

small fee. Next to the right of the Arab village, where the summit of Olivet just begins to decline to southward, is the Carmelite Convent and the adjoining Church of the Pater Noster, whose porch and anterior portion are now undergoing extensive repairs necessitated by earthquake ravages. Just in front of the Pater, in our line of vision, a new monument of faith and devotion will meet the view in years to come, for here are laid the foundations of the new Basilica of the Sacred Heart to whose erection the whole Catholic world is even now contributing. In the rear of this group the Carmelites' walled garden, extending some distance to the right, supplies the last patch of green along the chain of summits; and now the southern profile of the Mount of Olives, barren and brown with burying-grounds and other walled enclosures, sweeps downward to be lost to view behind the nearer trees and buildings of the Armenian quarter of Jerusalem close at hand.

As our sight lingers on that mountain-top from which a human body, inhabited by a glorified soul, first mounted to the right hand of Infinite Majesty, the sun disappears behind the highlands of Judea in our rear, and a few strokes of the house-bell remind us that the Litanies will be recited in a quarter of an hour. Accordingly the field-glass is laid aside, and the rosary takes its place. Below us now, along the bypaths that thread their way among the olive-trees of Nikephourieh, the Arab laborers are going home, some carrying fruit or vegetables for the evening meal, others driving their jet-black goats to the milking, here and there perhaps a boy beguiling his way with weird music from a reed-pipe or a metal fife. But these are far-away distractions and easily neglected, and the eye need only gaze straight before it to rest at every turn upon the very spot where some transcendent deed in the history of our redemption was wrought by a Hand whose greatest works are ever hidden from the thoughtless and curious world. Here may the mysteries of the rosary live for us as they have never lived before; and here one may realize, perhaps for the first time, the full import of that oft-repeated saying that "Christianity is, before all things, a religion of fact".

To the written and imperishable record of this world-

transforming fact, to the fuller comprehension and clearer explanation of that inspired record, is reared and dedicated all that lies beneath our feet as we pace the terrace in the deepening twilight. Over the gateway below might not ineptly be inscribed the closing words of St. Luke's familiar preface: "That thou mayest know the security of those matters about which thou hast been instructed." The mission is one to whose fulfilment no branch of human learning can be wholly useless; and so keenly has this truth become appreciated that some of the Church's own profoundest students, in pursuing to its furthest limits whatever may serve to illuminate the inspired page, have at times lost touch with the integrity of its paramount message as the living Bride of Christ has ever understood, and as she alone is fitted to understand it. We may, however, both humbly pray and confidently hope that no instance of such miscarriage will ever mar the career of the Pontifical Biblical Institute of Jerusalem, so long as that career remains committed by the Vicar of Christ to its present trustees.

WILLIAM H. MCCLELLAN, S. J.

OUR LOUISIANA AND MISSISSIPPI MARTYRS.

By Father James J. O'Brien, S. J.

It is proper to preface this article with the statement that any term such as "Martyrs" or "Holiness" is to be taken in the ordinary acceptation only, in accordance with the decree of Pope Urban VIII on the attribution of martyrdom or sanctity, and with no thought of anticipating the decision of the Church on the cause of the servants of God whose lives are briefly narrated here.

The purpose of this paper is not to give a history of the Catholic Missions in the territory of Colonial Louisiana (for that would require a volume) but rather to give some details regarding the lives and works of the five heroic priests who lost their lives at the hands of the Indians in the prosecution of their labors for the spread of the Faith in that portion of Colonial Louisiana now embraced in the States of Lousiana and Mississippi. These five zealous Missionaries were Father Nicholas Foucault, Father John Francis Buisson de St. Cosme, Father Paul du Puisson, S. J., Father John Souel, S. J. and Father Antony Sénat, S. J. The two first named were Missionaries sent by the seminary at Quebec to evangelize the Indians in lower Louisiana and the latter three were priests of the Society of Jesus, the headquarters of whose mission was at New Orleans.

We can form some idea of the lives of these priests from what a naval officer says in the "Relations de la Louisiane au Mississippi", and although he speaks only of the Jesuits, what he states can be applied as well to the zealous priests of the seminary of Quebec. "I cannot help giving the Jesuits the credit due them, in regard to their missions. Nothing is more edifying for religion than their conduct and the unwearied zeal with which they labor for the conversion of these nations. Picture to yourself a Jesuit four hundred leagues from civilization, practically buried in the forests, with no conveniences, no provisions and very often with no resources, save what

he could garner from the liberality of a people who know not God. He is forced to live like them, to pass years without receiving any tidings of his country and instead of finding companionship and relief in illness, he is daily and hourly exposed to the danger of perishing or being massacred. This is the daily life of these Fathers in Louisiana, as well as in Canada where many have already shed their blood for the faith."

The Catholic Faith came to Louisiana with the great Spanish and French explorers. De Sota, La Salle, Iberville and Bienville, on all their expeditions, were accompanied by missionaries. Priests from the distant city of Quebec came down the Mississippi with the traders and soldiers to evangelize the southern tribes and to minister to the spiritual needs of the white settlers scattered in various posts along the gulf-coast and on the banks of the Mississippi.

But since these missionaries were for the most part devoid of resources and completely isolated, their ministry could not be progressive and fruitful. A more organized system of operation as well as a more definite assurance of assistance from their ecclesiastical superiors was imperative. Accordingly in 1698 under the patronage of Bishop St. Vallier,the priests of the seminary at Quebec,which was an outgrowth of the Paris Foreign Missions, resolved to start missions for the conversion of the Indians along the banks of the lower Mississippi. The superiors of the seminary appointed Father Jolliet de Montigny, Father Anthony Davion, Father John Francis Buisson (better known as Father St. Cosme) as the pioneers of this mission. After a journey of several months they arrived among the Tamarois in upper Louisiana on the 8th of December, 1698, and then floated down the river to the Arkansas, Tonicas and Taensas Tribes, erecting crosses at several places along the way. Father de Montigny, the Superior and Vicar-General of the Mission, made his headquarters and established his residence among the Taensas, a tribe allied to the Natchez. Father Davion erected a cross on the highest bluff in the Taensas country; this place was long known as "Roché a Davion". In later days the place was known as Fort Adams. Father Davion said Mass daily within

the shadow of this cross. Hardness of heart on the part of the natives forced the good father to abandon them several times but by earnest entreaties they always succeeded in inducing him to return. On one occasion they went so far as to offer to make him their chief. Father Davion extended his labors to the Ounspick and Yazoo Indians. Among the latter tribe he nearly lost his life when he destroyed the idols in the Yazoo temple. Father St. Cosme later returned to the Tamarois to begin a mission among them. In 1699 the authorities of the seminary sent two assistants to the Southern Mission in the persons of Father Bergier Boudville and a younger brother of Father St. Cosme who was as yet not ordained. When Father Montigny left for France in 1700 with Iberville, Father Bergier took his place as Vicar-General of the Mission and resided at the Tamarois Mission in Illinois. He sent Father St. Cosme to fill the place vacated at Natchez by Father de Montigny. In 1700 Father Nicholas Foucault was sent from the seminary to the missions and established himself among the Arkansas.

Iberville returned on his second voyage to Louisiana in 1700 and was accompanied by Father Du Rhu, S. J., who, on the 16th of February in that year blessed the cemetery at Fort Mississippi, which was situated some leagues above the mouth of the river. Father Du Rhu inaugurated his missionary labors at this post by erecting a cross and saying Mass there the day he blessed the cemetery. This new recruit was stationed first at Ft. Biloxi and later at Mobile. In both places he established contact with the neighboring Indians and preached the Faith to them. A year later the Jesuit Father Limoges arrived from Canada and took up his residence among the Oumas who dwelt on the banks of the Mississippi about seven leagues about the Red River. A cross had been erected there and a chapel forty feet long had been built by Father Du Rhu. From this place as a center, Father Limoges announced the truths of Christianity to the Oumas and Bayagoulas. A third priest of the Society of Jesus, Father Peter Donge, was sent from France to aid Father Du Rhu in his labors among the white settlers and the Indians at Mobile. These three Jesuits evangelized the low-

er Mississippi Valley from the Red River to the Gulf of Mexico.

The work of the Jesuits in Louisiana came to an abrupt close at the end of the year 1703. This was brought about by the injudicious desire of the priests from the seminary at Quebec to establish themselves at Mobile. In order to prevent any friction arising from the presence of two groups of missionaries in the same territory, the Jesuit Superiors decided to vacate the field and accordingly recalled their subjects to France. "Thus, almost coeval," says the historian Shea, "with the settlement of Louisiana, when the civil power had but a single petty fort at Biloxi, the church had begun missions among the Taensas, Tonicas, Natchez, Arkansas, and Oumas and probably among the Choctaws and Cenis and was laboring to elevate them to civilization and truth by the light and practice of the Gospel". Zeal did not, however, command success.

Two of the Quebec missionaries suffered death at the hands of the Indians; others died or withdrew from the field of labor. By the year 1707, Father Davion found himself alone and retired from among the Tonicas. These Indians, though attached to their missionary, showed no desire to adopt the teachings and morals of a Christian life. They pleaded for his return once more and he again yielded to their prayers. A change now came over them and the chief and several members of the tribe became Christians. Indeed, the chief went so far as to adopt European costume and acquired some knowledge of French, but Father Davion finally left them in 1716.

Like most of our American missions, that of Louisiana was baptized in blood and rendered illustrious by the death of its pioneers. The first Martyrs in this field were Fathers Nicholas Foucault and John Francis Buisson de St.Cosme. It now devolves upon us to give a brief sketch of these men.

"To Father Foucault" says the historian of the Church at Natchez, "fell the holy privilege of first interceding in Heaven for this benighted region." Father Foucault was born in the Diocese of Paris, France, and was ordained to the priesthood at Quebec, Canada in 1689. For the space of ten years, he was pastor at Batiscan but,

impelled by his zeal for the salvation of the savages, in the year 1700, with the sanction of his ecclesiastical superiors, he undertook the dangerous mission among the savages of lower Louisiana. He devoted his labors to the conversion of the Arkansas, Yazoo and Tonicas Indians. As he was somewhat advanced in years, the work proved too much for his feeble health and he resolved to go for a time to the French settlement at Mobile. Accordingly, accompanied by his servant and two Frenchmen and with two Koroas Indians as guides, he set out on the journey. He had paid the guides in advance for their services, but in doing so, he had unfortunately allowed them to see the contents of his mission-chest which contained the sacred vessels and other things necessary for his priestly ministry. Induced by the hope of rich booty and under the pretext of punishing him for his departure, the treacherous guides killed the aged priest and his companions while they were asleep. Father Davion and the Jesuit Father Limoges found the bodies in the Yazoo region and interred them with the rites of the Church. "But," says Shea, "the memoirs of the times do not fix the last resting place of this Martyr of the seminary of Quebec in the Valley of the Mississippi."

The next to fall a victim of the hate and cruelty of the savages was the gentle Father Francis John Buisson de St. Cosme. As was previously mentioned, Father de St. Cosme had replaced Father de Montigny among the Natchez. For six long, weary years, he pleaded, suffered and prayed among these rude savages, but while they admired him and gave him exterior marks of respect, the great majority of them obstinately refused to embrace Christianity. Late in the year 1706 he set out on a visit to Mobile by way of the Mississippi. He was accompanied by some Frenchmen. They rested on the bank near the place where the town of Donaldson now stands and where they were attacked by a party of Sitimatches Indians, who killed the priest and his companions. La Harpe tells us that on New Year's Day, 1707, the Very Rev. Father Bergier arrived at Mobile from the Tamarois mission with the tidings of the death of the holy missionary, Father de St. Cosme.

According to a note by the Abbe Ferland, given in Shea's "Catholic Missions", Father John Francis Buisson de St. Cosme was born at Quebec of a family originally from St. Cosme-le-vert, France. He was baptized on the sixth of February, 1667 by Father Henry Nouvel and was ordained to the priesthood in 1690. He was therefore the first Catholic missionary born on American soil to fall a victim to the native savages of North America.

New Orleans was founded in 1718. Three years later Father F. X. Charlevois, S. J., the famous historian, was sent by royal authority to investigate the temporal and spiritual condition of the French Colony of Louisiana. As a result of his findings a new interest was manifested in the spiritual welfare of the colony. The Company of the West, then in control of Louisiana by an ordinance of May 16th, 1722, and with the approval of Bishop St. Vallier, since Louisiana was then subject to his ecclesiastical jurisdiction, divided the vast colony into three districts. New Orleans and all the territory west of the Mississippi River was given to the Capuchins. The Illinois country or Upper Louisiana went to the Jesuits and the Mobile and Alabama district to the Carmelites. As the Carmelites failed to appear on the scene a new division had to be made about 1726 for the benefit of the district which had been assigned to their care. The Mobile district was added to the territory of the Capuchins and all Louisiana, both Upper and Lower as it was then termed, was given to the care of the Jesuits. The agreement of 1722 between the Jesuits and the Company of the West was annulled at this time, and a new agreement was entered into by them and this received royal approval on the 17th of August 1726. The Jesuits bound themselves to keep at least fourteen members of their Order in the colony at stipulated posts and settlements. These men were to work for the conversion of the Indians.

In 1725 Father Kereben, S. J., who had been superior of the Jesuits in the Louisiana Colony was succeeded by Father Ignatius de Beaubois, S. J. Before leaving for France in the Autumn of 1725, Father de Beaubois secured a temporary residence at New Orleans which was henceforth to be the headquarters of the Louisiana Indian missions. Some years later he established the permanent residence

and church on the historic Jesuit plantation in New Orleans. The Jesuit residence and church were at the northwest corner of what is now the intersection of Gravier and Magazine Streets. In the Spring of 1727 Father de Beaubois returned from France accompanied by six priests of his Order. No time was lost in assigning the newly arrived missionaries to their respective posts of duty on the Indian Missions.

For the purpose of this article we shall confine ourselves to relating only what concerns the death of three of these holy Jesuit missionaries, Father Paul du Poisson, Father John Souel and Father Anthony Sénat all of whom met death at the hands of the Indians.

We read in Marquette's journal, "After a month's navigation in descending the Mississippi, from the 42nd to the 34th degree and having preached the Gospel to all the nations I met, we left the village of the Arkansas Tribe". At the spot on the Arkansas River fifty miles above its mouth, visited by Marquette, the French in 1686 established a trading post which they called "Poste aux Arkansas". To this distant post Father Paul du Poisson, S. J., was assigned in 1727 in accordance with one of the terms of the agreement between the Jesuits and the Company of the West. In company with Father John Souel, S. J., and Father John Dumas, S. J., he embarked at New Orleans on the 25th of May 1727. The voyage up the Mississippi to Natchez consumed twenty days at a time when the river was at flood tide. The travellers rested four days at Natchez and then set out for the Yazoo where they arrived on the 23rd of June. Here Father Souel bade farewell to his Jesuit brothers and set out for the Yazoo Post, which was called St. Peter, there to begin his life-work. The others continued up the Mississippi and Father du Poisson reached his objective the Arkansas Post on the 7th of July. Father Dumas continued the journey to the Illinois Missions. Father du Poisson has written a long and detailed account of this famous voyage which has become a classic. It gives us a wonderful idea of the geography of the Mississippi River and the surrounding country as well as a minute account of the inhabitants of that country, both Indian and European.

In a letter dated the 3rd of October, 1727, the Father says, "The Arkansas River, at its mouth, makes a fork; into the upper branch flows a river that the savages call 'Niska' *id est*, White Water: we entered by the lower branch; from the mouth of this branch to the place where the river divides, is a distance of seven leagues. Thence it is two leagues to the first village, which contains two tribes the Tourimas and Touginas; from the first village to the second it is two leagues by water and one by land; this is called the Southois village. The third village is a little higher up on the same side of the river and the inhabitants are called 'Kappas'; on the other bank and opposite to this last village are the French inhabitants. The three villages which are peopled by four tribes that bear different names, belong really, to one great tribe, a group under the common name of Arkansas. The French have also given this name to the river although the savages call it 'Nigitai' that is Red Water. They speak the same language and number in all about twelve hundred souls . . . From the village of the Southois, I crossed the river in a pirogue and came to the French habitation."

On arriving at his mission, Father du Poisson lost no time in providing for the welfare of the Whites and Indians there. In his letter he continues, "I cannot tell you with what joy these good people received me. I found them in need of practically everything. This poverty, with the excessive and extraordinary heat which has prevailed this year has prostrated all the people with sickness. I relieve them as far as I am able. However, the care I bestow upon the sick has not prevented me from giving an exhortation during Mass and an instruction after vespers every Sunday and Feast Day. I have had the satisfaction of seeing that the majority of them profited by my appeals to approach the Sacraments and the rest seem inclined to do so. I shall be compensated for the greatest labor if it be followed by the conversion of even one sinner. The hardships of the sea and those of the Mississippi, which are still greater, the change in climate and in food have in no way injured my health. I am the only Frenchman here who has been free from sickness since my arrival."

Though the French settlers engaged his zeal, still he was par excellence the apostle of the savages. Hence at once he endeavered in every way to make himself ready to win them for Christ. For this purpose he set about learning their language as perfectly as possible. Brother Phillip Crucy, S. J., was sent to aid him in many prospective works but this good brother died of sunstroke in the Fall of 1729. Father du Poisson set out for New Orleans in November 1729 for the purpose of consulting Governor Perrier in regard to changing the place occupied by the Arkansas Mission to a site on the banks of the Mississippi so that it might be more advantageous to the Indians and also to those engaged in fur trading up and down the river. He reached the Natchez Post, or Fort Rosalie as it was called, on Saturday, November 26th, 1729, and finding that the Capuchin Father, Philibert was absent, at the request of the people, he remained to say Mass the next day which was the first Sunday of Advent. When about to reembark on Sunday evening, he was informed that there were several people at the point of death. He visited them, administered the last Sacraments to some, and put off this matter in one case where there was no urgency. Next morning he offered the Holy Sacrifice and brought Viaticum to the sick persons to whom he had promised it the previous evening. After this act of charity, while returning to the church, he was waylaid by one of the chiefs. This man, a gigantic Indian, grasped the priest, threw him to the ground, and drawing his axe, with one stroke severed his head from his body. M. du Codere, the commandant of the Yazoo Post who happened to be present on a visit to Fort Rosalie at the time, saw the Indian attack the priest and drew his sword to defend him but was shot down by another Indian. As Father du Poisson fell, he was heard to utter the words "Ah my God! Ah my God!" and then he expired. Thus died a most lovable priest in the very flower of his age and in the midst of his work for Christ.

The death of Father du Poisson was the signal for a general slaughter of the French inhabitants. In a few moments all the inhabitants were slain except two who managed to escape.

Father Paul du Poisson S. J. was a member of the French Jesuit province of Champagne. He was born at Epinay, France, on the 27th of January, 1692, and entered the Society of Jesus on September the 11th, 1712.

Of the early life of the saintly Jesuit, Father John Souel, there is little on record. He was a member of the French Jesuit Province of Champagne, and was born about the year 1693. In 1726 he came from France to labor among the Louisiana Indian Tribes. He was assigned by his superiors to the mission at the Yazoo Post which was known as Fort St. Peter. This was situated at the place now called Snyder's Bluff on the Yazoo River about ten miles north of Vicksburg. He was one of the companions of Father du Poisson on the famous voyage up the Mississippi River in the early Summer of 1727. Leaving New Orleans on the 25th of May, after many hardships he arrived at the French settlement on the Yazoo River on the 23rd of June and there he remained until he was able to make arrangements to settle among the Indians for whose salvation he had come to labor. No time was lost in beginning his apostolate. Day and night saw him endeavoring to master the intricacies of their language as well as the various difficulties of his office. No occasion to urge the Indians to practice virtue was permitted to escape. He had succeeded in winning the esteem and love of the savages in order to gain them to Christ. As has been seen in the case of the death of Father du Poisson, on the 29th of Nov., 1729, occurred the horrible massacre of the French settlers at Fort Rosalie by the Natchez Indians. The Yazoo Indians after much hesitation allowed themselves to be dragged into the plot to destroy the French.

Father Souel lived in the Yazoo village at a distance of about one league from Fort St. Peter. The Corrois and Offogulas Indians dwelt with the Yazoos. No word of the frightful massacre at Natchez had come to Father Souel, so he went on with his daily round of duties. There is much uncertainty regarding the exact date of his death; some give Dec. 11th, but the context of most of the reliable accounts of the massacre of Father Souel and of the inhabitants of Fort St. Peter seem to indicate that it took

place on the 31st of December, 1729. Father Souel was returning home from a visit to the chief of the Yazoo. He had to cross a ravine and while making this crossing, he received no warning but was fired upon by a number of Yazoos who were returning from Natches, thirsting for blood. Several musket balls entered his body and he died instantly. The savages snatched his cassock from his body, left him where he fell and hastened to his cabin to plunder it. They found a faithful negro in charge. This man had been only recently baptized and was leading a most exemplary life. He tried to defend his master's property from pillage but was slain by the savages. Next morning the 1st of January 1730, according to contemporay accounts the Yazoo murderers proceeded to Fort St. Peter, which was only a league distant from their village. "On seeing them approach," says the historian Charlevois, "it was supposed that they were coming to chant the calumet to the Chevalier des Roches, who commanded in the absence of M. du Codere; for although it is only forty leagues by water and fifteen by land from the Natchez to the Yazoos, no information had reached the latter post of what had occurred at the former. The Indians were allowed to enter the fort and, when it was least expected, they rushed upon the French, who were only seventeen in all; they did not even have time to defend themselves, and not one escaped. These savages spared the lives of only four women and five children whom they enslaved. One of Father Souel's murderers at once put on his cassock and in this attire proceeded to announce to the Natchez the massacre of all the French along the river. The Corrois joined them in the expedition."

"Father Souel was very much beloved by the Indians", says Father Charlevois, "But they rebelled at his constantly reproaching them for the infamous sin which brought destruction upon Sodom and to which they were greatly addicted; and there is every possibility that this was the main cause of his death. For although the Yazoos had resolved to exterminate all the French, the very men who had slain the missionary reproached themselves with his death as soon as their blood cooled. They soon recovered their natural ferocity, however, and began to cry that as

the Chief of Prayer was dead no Frenchman was to be spared".

Father le Petit, S. J., Superior at New Orleans, in a letter to Father D'Avaugour, S. J., gives the following account which he gathered from one of the French ladies who was rescued from Yazoo slavery. "I was in pain", he wrote, "to learn what these barbarians had done with the body of the missionary but a French woman who was then their slave has informed me that she finally induced them to give it burial. 'I can still see him' she has often said to me, 'lying on his back in the cane very close to his house; they had not taken anything from him, but his cassock. Although he had been dead fifteen days, his skin was still as white and his cheeks as red as if he were merely sleeping. I was tempted to examine where he had been dealt the fatal blow, but respect restrained my curiosity. I knelt near him for a few moments and have brought away his handkerchief which was near him'". In this same letter to Father D'Auvagour, Father le Petit says, referring to the slaying of his two subjects, Fathers du Poisson and Souel, "But nothing has happened to these two excellent missionaries for which we should mourn, or for which they were not prepared when they offered and devoted themselves to the Indian missions in this colony. This disposition alone, independent of everything else, has without doubt, made a great difference, in the eyes of God, between their deaths and those of the others who have fallen merely because they were Frenchmen. And I am persuaded that the fear of a similar fate will not in the least diminish the zeal of those of our Fathers who had thought of following them, nor will it deter our superiors from following the holy desires they have of sharing our labors."

Towards the end of May in 1736, Father Anthony Sènat, S. J., a young missionary among the Indians of the Illinois or Upper Louisiana territory, offered himself voluntarily to martyrdom by fire. He accepted this course in preference to abandoning his charges when they were brought face to face with death at the stake. He was a remarkably holy and talented priest. When he had been scarcely eighteen months among the tribes of Illinois, he had mastered their language so thoroughly that they were

amazed at his linguistic ability as well as charmed by his zeal and charity. When the war between the French and Chicasas broke out, Father Sénat was chosen as chaplain to a detachment composed of French and Illinois Indians. This force had received orders from Governor Bienville to join him towards the third week of May, 1736, in the northeastern portion of the present state of Mississippi. The Illinois detachment was commanded by the gallant M. D'Artaguette, and he was ordered to lead his forces from the north, while Bienville attacked the position of the enemy from the south. Accompanied by Father Sènat, S. J., and by the brave Vincennes, whose name survives in the oldest settlement in Indiana, D'Artaguette stole past the enemy and right into their territory without being observed by them. His army was composed of about fifty Frenchmen and over a thousand Illinois Indians. Bienville was delayed in his march from the south and failed to join forces with D'Artaguette at the appointed time. The latter, owing to the impatience of his red allies was therefore obliged to hazard an attack alone. The rest of the narrative is best given in the words of the Protestant historian Bancroft. "One fort was carried and the Chicasas driven from the cabins which it protected. At the second, the intrepid youth was equally successful. On attacking the third fort, he received first one wound and then another and in the moment of victory he was disabled The redmen from Illinois, dismayed at this check, fled precipitately. The unhappy D'Artaguette lay weltering in his blood and by his side fell the bravest of his troops. The Jesuit, Sènat, might have escaped. He remained to receive the last sigh of the wounded, regardless of danger, mindful only of his duty. Vincennes, too, refused to fly and shared the captivity of his gallant leaders. After the Indian custom, the prisoners' wounds were all stanched and they were received into the cabins of the Chicasas." The prisoners, nineteen in all, were held by the enemy so as to be used in obtaining better terms in case Bienville were victorious. But Bienville also suffered a signal defeat at Ackia on the 26th of May. "At last", continues Bancroft, "when Bienville had retreated, the

Chicasas brought the captives into the field, and while one was spared to relate the deed, the adventurous D'Artaguette, the faithful Sènat, true to his mission, Vincennes, whose name will be perpetuated as long as the Wabash shall flow by the dwellings of civilized man—these with the rest of the captives were bound to the stake and neither valor nor pity could save them from death by slow torture and fire." The remainder of the French troops escaped under the leadership of a youth named Voisin who organized the retreat. Shea says that Father Sènat was offered a horse to escape with the main body of the retreating force but that he generously refused to procure his personal safety at the expense of leaving to a horrible death, the soldiers who looked to him for spiritual succor in their hour of agony. He therefore remained with the captives. For he had constantly asked God that a martyr's death might be his. We are told that on one occasion before he left France, while ill at the college of La Rochelle he had been heard by a companion exclaiming repeatedly and with intense ardor, "Am I then, O God to die here and now? Wilt Thou not grant me the favor of reaching my mission and of fertilizing it with my blood?"

When seized by the savages and condemned by them to die at the stake, Father Sènat employed himself in exhorting and absolving the captives and in encouraging them to offer up the sacrifice of their lives in a true spirit of martyrdom. Thus prepared by him for appearing before God, in all confidence, each one cast himself on his knees and despite the pain of his wounds and the presence of the savages began to chant the Miserere, in so loud and firm a voice that the hardened savages were amazed, as some of them afterwards admitted when describing the spectacle. "Truly", they exclaimed, "these Frenchmen are no women, for as long as they could speak, they continued to intone their death-song on their way to Heaven."

According to the great Pickett, the battle in which D' Artaguette was defeated took place near what is now the site of the town of Pontotoc in the county of the same name in the state of Mississippi on the 20th of May, 1736. Bienville was defeated on the 26th of May at

Ackia. As Father Sènat and his companions were held prisoners pending the result of the battle with Bienville, it is natural to conclude that they were put to death only after the defeat of Bienville, that is after the 26 of May, 1736. Some who have written accounts of their torture and death assign that event to Palm Sunday, March 25th, 1736, but this date seems entirely at variance with the historical accounts of the war between the French and Chicasas.

JESUIT EDUCATION AND SECULAR UNIVERSITIES.

By Martin J. Smith S. J.

When Father Schwickerath brought out his excellent book on Jesuit education twenty-five years ago, he stated in the preface that he had been led to undertake the task because of the untrustworthy treatments of the subject that were offered to American and English readers. He took exception in particular to the accounts given in such text-books in the History of Education as Compayré's, Painter's, and Seeley's, which he termed mere caricatures of the Jesuit system, based on the biased assertions of unreliable secondary authorities.

Wishing to ascertain if such presentations were still current in our larger institutions for the training of teachers, I made inquiries at the beginning of the present scholastic year from the heads of the Departments of Education in eight of our Eastern universities. I selected the following as being representative—Harvard, Yale, Columbia, Cornell, New York University, University of Pennsylvania, Johns Hopkins, and George Washington. In each case, I asked whether they had discovered what they considered a satisfactory text-book in the History of Education and, if so, the name of the author, together with a list of reference books recommended for the students' supplementary reading for the periods between the Renaissance and modern times. All of the universities were kind enough to furnish information on the subject, some of them in considerable detail.

The texts which Father Schwickerath justly condemned seem to have gone for the most part into the discard and only one of the Professors referred to Compayré's "Histoire critique des doctrines d' éducation en France". Strange to say, this same professor was the only one to single out for mention Father Pachtler's four-volume contribution on Jesuit education to the Monumenta Germaniae Paedagogica which is, of course, a classic source book in the subject.

What, then, do we find substituted for Compayré, Painter, and Seeley? As would naturally be expected

there is no complete unanimity in the choice of a single text, nor is there general satisfaction with the existing texts. The three following authors, however, are easily the favorites, Cubberley of Leland Stanford University, Monroe of Columbia University and Graves, the present State Commissioner of Education in New York. To these might well be added Dr. Reisner, whose books, "Historical Foundations of Modern Education" and "Nationalism and Education since 1789" comprise the principal texts at Columbia and Yale and are used in supplementary ways by some of the other universities. Now, let us look at the picture of Jesuit education as drawn by these authors.

We shall first take up Cubberley's work which was referred to by all eight of the universities as one of the standard texts and, in one case, his section on Jesuit education was chosen for special reference. Employing some of his own terms, the author's picture would stand in bold outline somewhat as follows. Founded by a Spanish knight, and a man of large ideas, the Society of Jesus flourished in the field of education until by 1756 it had under its control 728 colleges, universities and training seminaries and, at the period of its greatest influence probably enrolled some 200,000 students. In 1773, it was abolished for a time because of the unscrupulous methods it had adopted and the continual application of its doctrine that the end justifies the means. For this last statement, a naive suggestion of a proof is contained in the following foot-note that I shall quote verbatim: "It is an interesting speculation as to whether the fact that the Jesuits made such headway in German lands, and so deeply impressed their training on the children of the nobility there, has had any connection with the attitude of German and Austrian political leaders for two centuries that the end justifies the means, however unworthy the means may be." That is an interesting speculation, indeed, but, aside from the question of how much room is allowed in a history text for mere speculation, Professor Cubberley might have found more fruitful subjects for speculation in the influence of state controlled schools or of the philosophy of Kant or of the naturalism of Rosseau on present day political leaders. Besides, any student of history

could know that for the last century and a half the influence of Jesuit schools in Germany has been very much diminished, for with the restoration of the Society they regained but a shadow of their former prominence and with the Kulturkampf the Jesuits were banished from Germany altogether. But to resume the author's sketch of the Society. The success of its schools, to which he could not well be blind, is brought out in strong colors—the efficient class-room management, their most carefully selected and best trained teaching corps in Europe, their superb organization. But even here he traces some of the successful organization to Sturm's school at Strassburg as though such an opinion had not even been questioned. The curriculum he finds less liberal than that of some of the earlier schools like the French and Swiss colleges of Calvin and the reason in that their purpose was to proselytize for the Church and not to liberalize, of which there had already been too much. Then follows a study of the Ratio Studiorum and the training of the Jesuit teacher. In relief against these successes, for the author does admit that the Jesuits had the best secondary schools of the time, are set sinister motives that directed all their actions and he sums up the elements of strength and weakness in the ignorant analysis of such an authority as Dabney who wrote as follows: "The order of the Jesuits was anti-democratic, and was founded to uphold authority, and to antagonize the right of private judgment. With masterly skill they ruled the Catholic world for about two centuries; and, in the beginning of their acttivity, performed services of great value to mankind. For, although they aimed, in their system of education, to fit pupils merely for so-called practical avocations, and to avoid all subjects likely to stimulate them to independent thought, it was nevertheless the best system which had then appeared. In dropping the old scholastic methods, and teaching new and fresher subjects, although with the intention of perverting them to their own ends, they sowed, in fact, the germs of their own decay. In spite of their wonderful organization, and their indefatigable industry as courtiers in royal palaces, as professors in the universities, as teachers in the schools, as preachers, as confessors, and as missionaries, they

were utterly unable to crush the spirit of doubt and inquiry. During the first half century of their existence they were intellectually in advance of their age; but after that they gradually dropped behind it, and, instead of diffusing knowledge, saw that the only hope of retaining their dominion was to oppose it with all their might." Professor Cubberley views the suppression of the society as a result of its becoming powerful and arrogant, mixing deeply in political intrigue, quarreling with any one who crossed its path, and refusing to change its instruction to meet new intellectual needs. With that he leaves the Jesuit system, evidently not thinking it worth while to allude to any of the educational work the Society has accomplished in the century since its restoration. For him, it is as though still suppressed and, if all he intimated of it were true, perhaps it were better so.

Here, then, we have the educational work of the Society caricatured by a professor whose authority is evidently accepted in some of our best secular universities and, I regret to say, the same book has been listed as the official text in at least one of our own colleges. There the lecturer was likely to furnish something in the way of an antidote to such insidious misrepresentation of our system and, of course, in the universities also a better informed professor than Cubberley may have challenged some of his statements. But, in spite of all correctives on the part of the lecturer, you still have the printed word with its suggested motives that are likely to linger in the memory longer than the spoken refutation. The value of Dr. Cubberley's authority in general, I do not attempt to appraise since I am confining myself to the question of Jesuit education, in which I do not regard him as an authority at all, for, no matter how much he may deal with the external details of class-room proceedure, supervision, and the like, he has completely missed the real Ignatian spirit which alone gives life and vigor to the body of practice incorporated in the Ratio Studiorum. The following statement of the author when treating of a kindred subject, Catholic education in the period following the Reformation, may give a hint of either the narrow range of his reading or of a prejudiced mind—"The Church, never having made general provision for education, was not prepared for such work." How any one who pretends to

be a student of history could make such an unqualified statement is hard to comprehend, and from one who does we can hardly look for a scholarly discussion of Jesuit education.

In turning to Monroe's volume, we find an improvement over the fumbling efforts of Cubberley even though the text follows much the same stereotyped lines. There is the usual admission of the superiority of Jesuit schools over their rivals of the 17th century, an account of their methods and so on, and then the question of the motives of the Order in its educational work is dismissed in the following sentence—"Hence all such questions as the character of its influences, the motives inspiring it, the permissibility of its methods, the interference of the order in political affairs, the justification of the suppression of the order are aside from our interests, except in so far as the general purpose and character of the order determined its conception of education". The importance of Jesuit schools, he would place almost entirely in the past and the reason for this in that they went directly counter to the spirit of the Renaissance in trying to suppress all individuality in those whom they trained, subjecting the members to the order and the order and all whom it educated or influenced to the Church. As Monroe puts it, "the end which every member of the order was bound to hold constantly in view in all his work was the triumph of the Church over every hostile force through the unquestioned obedience of every member and of every individual to that authority however expressed." To stress the point, he takes Macaulay's observation that "the Jesuits seemed to have found the point up to which intellectual development could be carried without reaching intellectual independence." "The thing frankly avowed by the order in its work", to quote from the author again, "as it was expressed in the vows of the members, is that their educational scheme was directed toward this end—the complete subjection of the individual". No doubt the author is referring to the vow of obedience, but the connection between a Jesuit's pronouncing one of the vows of religion and thereby pledging himself to the complete subjection of the students in his charge is hard to see and I fear it is not altogether clear to Dr. Monroe. The charge that our method inhibited all initiative and hindered all spontaneity and freedom of opinion finds its

own refutation in the varied activity of our students in the sciences and in literature. A system that educated Calderon, Tasso, Galileo and a host of others like them can hardly be conceived as hindering all spontaneity or as putting an end to all initiative.

In the three volume History of Education by Graves, there seems to be an attempt made at an impartial presentation of Jesuit education and the general impression gained from reading his account of it would probably be more favorable than that gained from either Cubberley or Monroe. He has endeavored to refer to the sources in the Constitutions of the Society and such documents, but for the uninitiated his book would offer some difficulty by his jumbling of the training of the ordinary extern student with that given the members of the Society. He tells, for example, how boys are admitted to the lower colleges at from ten to fourteen years of age and, after spending five or six years there, devote themselves to two years of religious preparation before taking up university work. The reference is obviously to the noviceship for candidates to the Society and not to extern students. Likewise his quoting of a Rule from the Regulae Communes Superiorum Facultatum according to which no one is to introduce new questions on any important topic, nor an opinion, without sufficient authority or permission of his superiors, nor teach any doctrine contrary to the Fathers and the commonly accepted doctrine of the schools is not, as Graves makes it, a proof of the insistence upon absolute authority and the consequent opposition to individuality. He might have found some basis for his complaint if the rule applied indiscriminately to all the ordinary subjects of the college course, but a cross-reference to the 41st decree of the 5th General Congregation would show him where its application is obviously in place, namely in governing the choice of opinions to be held by the teacher of theology. When he says that "if progress is held to be in any measure dependent upon the toleration of individualism, the Jesuit system of courses, subjects, and methods would seem to have been too uniform and fixed", it must be remembered that when the Ratio Studiorum was written there was not the wide range of subjects to choose from that we find to-day, a condition that some would hesitate to call an unmixed evil. With

the revision of the Ratio Studiorum, however, greater scope was offered for other subjects, so his statement could be qualified. The familiar theme of motives occurs again and is disposed of as follows: "While it is not likely that they went so far as always to claim that 'the end justifies the means', or indulged systematically in the other forms of casuistry of which they have been accused, their ethical ideals certainly became less strict. They seem to have been indulgent toward many forms of moral abuse where committed in the interests of the order." After the forty years of the Society's suppression, Dr. Graves finds the educational ideals and organization of the age so developed that the Jesuit plan of education has never met the new conditions and hence the work of the Society has not become relatively as effective or important as in the early centuries of its history. In fact, that would seem to be the greatest fault that the Commissioner finds with our system, namely that in failing to adjust the course to meet the newer demands, its training became anachronistic and inefficient.

In the last book under discussion, "Historical Foundations of Modern Education" by Dr. Reisner of Columbia University, the somewhat brief treatment of Jesuit education is in general impartial and perhaps more sympathetic than the others. Incidentally, the absurd assertion of Cubberley that the Church had never made general provision for education is answered by Reisner in the following significant sentence—"We must remember that much of the interest in common schools which is attributed to Protestant zeal was more or less due to a shift of administrative responsibility." This text book of Dr. Reisner, however, sins so grevously in other respects that whatever merits it may possess in dealing with Jesuit education are outweighed by its false presentation of Catholic doctrine, for, to quote from Father Lonergan's scholarly article in *America* for Oct. 20th, entitled "As One Educator Sees Catholicism", in which he quotes this book at some length, "practically every important Catholic dogma has been misrepresented if not actually sneered and scoffed at."

These random selections from some of the present day writers on the history of education give us an idea of

the perverted views still prevalent on the subject of Jesuit education and we would be quite justified in presuming that these same views are commonly taught in at least some of our larger universities. The fact that these texts are used does not prove conclusively, of course, that the views expressed in them are adopted bodily by those who teach from them, but, written as they are in some cases by outstanding university professors, it would seem to follow that they give a fair sample of university teaching with regard to a plan of education that was admittedly in advance of the age that gave it birth. That plan in its essential elements, with the adjustments demanded by later progress in science, history and the like, we still maintain holds the solution of many of the pedagogical problems that are to-day the object of much zealous research and not a little misguided experiment.

What, then, should be our attitude when we see this product of some of our best intellects and of years of fruitful effort so grossly misrepresented and falsely delineated before the eyes of many who will later have much to do with moulding educational opinion in this country? We may feel like resigning ourselves to what seems to be an inevitable misunderstanding of this chapter in the Society's labors, but we cannot afford to be indifferent to what is taught about our system content with the feeling that we are achieving a fair amount of success in its application despite what others may think of its principles. We owe it to the larger cause of Catholic education to make consistent efforts to have correct views taught, for Catholic education in America seems to be ever writing the "Apologia pro vita sua" and, in the higher branches of education especially, Catholic education is in large measure synonymous with Jesuit education. It cannot then remain an indifferent matter whether we are regarded as inefficient, anachronistic, suppressive of individuality, reactionary and all the rest of it, to say nothing of the shopworn reflections on our moral perversion and selfish aims in teaching.

In the Biennial Survey of Higher Education for 1924–1926 published by the U.S. Bureau of Education, as regards the question of Catholic education, we read: "Everywhere throughout the United States Catholic church colleges for men and women are being enlarged and multiplied. Fa-

culties are being strengthened by graduate and professional training. . . Close association with the educational activities and discussions of other agencies, both public and private, characterizes the apparent attempt of Catholic higher education to meet the problem of increasing numbers by providing increased opportunities. In the face of the ever-growing army seeking higher education, Catholic educational agencies give no hint of adopting the policy of strategic withdrawal for the purpose of consolidating their position. They seem determined to meet the situation by expenditure of extraordinary energy and resources." Yet, despite that estimate of the position of Catholic education, the Commissioner of Education of New York State, where in 1927 our enrollment of students totalled almost 12,000, writes us down as anachronistic and inefficient. Perhaps, his experience in his present office has led him to revise that estimate; if not, the fault may lie partly with ourselves in not bringing to his attention the results that are still attained in our New York State schools by adhering to the principles underlying the Ratio Studiorum. How to bring our plan of studies in its true light before the students of education in our universities is another question, but certainly the first step is to secure a more impartial presentation in modern text-books in the history of education. Doubtless some of those responsible for the texts are open to conviction but they may have first to overcome the almost native prejudice that seems to stand in the way when dealing with anything connected with the Jesuits. Then, too, there is the difficulty of giving the close study that the subject deserves to the writings of the Society on education for those who are unfamiliar with the terminology in which it is expressed. But there is always the possibility that real students of the subject who have watched the accumulations in methods, content and procedure that have grown up about modern education and the corresponding lack of a general educational philosophy to which it can be fastened will turn their attention to a plan of education that has functioned successfully for more than three centuries.

GOVERNMENTAL SUPERVISION OF SCHOOLS IN THE PHILIPPINES

By Mr. John C. Murray, S. J.

DEAR FATHER EDITOR:

Everybody is familiar with the details and progress of the fight conducted by Catholic educational interests in the United States against the excessive Federalization of education proposed by bills of the Smith-Towner and Sterling-Towner ilk. And everybody knows, too, that one of the reasons for the vehement Catholic opposition to these measures is the menace that such excessive centralization would be to the private school, and especially to the religious school. It may be interesting, therefore, to readers of the LETTERS to hear a brief resumé of a situation that is developing in Philippine educational circles—a situation, innocent enough in appearance at its inception, but which has come to be fraught with danger to private education in the Islands.

To begin with a little history,—the public school system in the Philippine Islands was provided for by an Act of the Second Philippine Commission in 1901. At the time, mention of private schools was made only in so far as to state that no public moneys were to be diverted to their support, but that they were to function free from governmental obstruction. In 1916, Section 23 of the Jones Law provided for the office of Superintendent of Private Schools, who, pursuing the governmental policy of making the private schools "follow the same general plan of courses as public schools", was to insure in them the realization of public school standards. At the same time, the Jones Law defined a private school as one "independent of governmental interference". Rather anomalous—but legislation to which no open exception could be taken.

So matters stood till 1925. In that year, the Board of Educational Survey, Monroe Commission, came to the Islands at the invitation of Mr. Eugene D. Gilmore, Vice-Governor General, and ex-officio head of the Department of Public Instruction. Mr. Paul Monroe, of Columbia

University, head of the Commission, is a well-known exponent of the "mechanical" theory of education, with its cult of standardization, intelligence tests, etc. Something seemed to be in the wind. The first public meeting of the Board took place in Manila, and at it was present Rev. Joseph A. Mulry, S. J., of the Ateneo de Manila. The reason for his presence was a legitimate curiosity concerning the principles that might be enunciated in the course of the meeting. They promised to be interesting, and they were. Here they are, as taken down by Father Mulry:

1 The state has the primary right to educate its citizens.
2 The private schools, as escaping state-control, are a necessary evil which shall be removed as soon as the state can assume the task of educating all.
3 The education of the nation *must* be absolutely separated from religious instruction.
4 Parents can be obliged by law to send their children to school, (which principle will have a new meaning when the state takes over our universal education!).
5 The only reason for tolerating private schools is for the emulation they afford to the public schools.
6 Intelligence tests, mental measurements etc.are the means whereby man's worth is to be judged.

Emphatically something was in the wind. However, before any legislative or other decisive action was taken, a private meeting of the Board was held at Malacañang, official residence of the Governor General. To this meeting the late General Wood, as a mark of official trust and favor and out of a desire to hear the other side, invited the Rev. Francis X. A. Byrne, S. J., then President of the Ateneo. For three hours, Fr. Byrne inveighed strenuously against the Monroe theory of education, attacking one by one the principles on which it is based, and representing the case of the private schools.

In view of the high estimation and influence enjoyed by Fr. Byrne in official circles, and of the weight that his opinions carried, it was to be expected that his words would have effect. But the Commissioners were not to be

swayed from their proposed course by any man. In that same year, legislation was put through, increasing to such an extent the powers of the Commissioner of Private Education that it was tantamount to the creation of a new office. His power over the private schools was to be autocratic, unlimited and unshared. His determination of curricular requirements was to be final; his decision as to their fulfillment or non-fulfillment was to be final; his largess or denial of governmental recognition was to be final. From his word there was to be no appeal, for his action no redress. How the grant of such absolute power over private schools to one government official can be made to square with the express provisions of the Jones Law is more than the average intelligence avails to discover. However, there is the fact,—and to wield this absolute power Mr. Gilmore appointed Mr. William E. Buckish.

What happened? First there descended a barrage of communications threatening to remove governmental recognition if the arbitrary requirements laid down by the Commissioner were not fulfilled. And in many cases the threat was executed. Now it may as well be admitted here that certain Catholic private schools were at the time in a state which left very much to be desired. They had failed to look into the seeds of time in 1917, and discover what was likely to grow out of the action of the Legislature in that year. As a result, many were undoubtedly caught off their guard, unprepared for the rigorous inspection to which they were subjected. On the one hand, a good number of parochial schools were struggling for their very existence; they were poorly equipped and staffed by teachers with little of advanced education. On the other hand, not a few private schools belonged to the "wilful minority" in the Islands who were holding out against Americanization,—an understandable and, at the least, not entirely indefensible attitude. In these schools, English was relegated to a secondary position and most of the instruction given in Spanish or dialect—contrary to governmental prescription. We are not, of course, applauding this policy of non-conformity, nor are we condoning "in toto" the many educational inefficiencies disclosed by the Commissioner's activities. We

merely state the penalty that these sohools paid for being what they were.

In 1925-6 and 1926-7, many instances of interference were had. Father Mulry, by reason of his manifest interest in the situation, was petitioned for advice by four or five schools in Manila and the vicinity which had been hit by the Commissioner. But no counter action could be taken; the powers of the Commissioner precluded even the possibility of it. However, a certain amount of publicity was achieved, and in the beginning of the school-year 1926-7, a reaction set in. Unfortunately, the reaction took the form of a personal attack upon Mr. Buckish—an entirely futile proceedure, and one not greatly warranted. In justice to the gentleman we must say that his exercise of the absolute power entrusted to him has been characterized by a restraint as laudable as it is surprising. At any rate, the power is his by law, and will be his as long as the law stands, so that the "status quaestionis" is not Mr. Buckish, but the law and the purpose behind the law—a point, however, which many do not grasp.

In order to obviate the prejudice aroused against the case of the private school by this descent to the personal, and in order to place the controversy on the footing where it belonged, Fr. Mulry, who has from the beginning been the protagonist of the private schools, enlisted the aid of the editor of "La Defensa", a Catholic periodical in Manila, and outlined a series of editorials attacking the principles of the movement. In his many letters, speeches and articles on the situation Fr. Mulry has ever insisted that it is against principles and not against persons, namely Mr. Buckish nor Mr. Gilmore, that we are contending, and furthermore that we are contending not merely as Catholics but also and especially as citizens. Briefly summarized, the points of the case emphasized by Fr. Mulry are these:

1 The power vested in the Commissioner is undemocratic, an invasion of the rights of private property.

2 The evasion of Mr. Buckish, namely that he only withdraws governmental recognition and does not impair the right of the school to function, is an insult to intelli-

gence. For a school to continue to operate after governmental recognition has been withdrawn would be as satisfactory and profitable as for a speaker to continue to broadcast after the microphone has been disconnected. His words get nowhere, and the pupils of that school would get just as far.

3 The attitude of the government towards private schools is a manifestation of the gravest ingratitude, for the reason that these are taking an immense burden off the public shoulders. Governmental facilities are inadequate to educate more than one-third of the children in the Islands,— 50,000 are being cared for by private institutions.

4 It is ridiculous, not to speak of unfairness, to insist, as they are insisting, upon a higher standard of school-building, equipment and staff in private schools than can be demanded of out-of-town public schools. In which connection it is interesting to note that public schools as far as can be seen, have been untouched by the Monroe Survey, and that all the action has been directed against private schools.

5 The utmost power which the Legislature can bestow is that of inspection, to see that minimum academic requirements, themselves laid down by law, are being fulfilled. Moreover, even then the right to appeal the decision of the inspector must be safeguarded.

6 The whole movement is a sample of paternalism especially over the poor; and all the more contemptible because the poor Filipino cannot see the claw beneath the velvet glove.

7 Mr. Gilmore, in introducing the Monroe ideal, was attempting to gain complete control of education in the Islands; and with that control in the hands of Protestants. (Mr. Gilmore and Mr. Buckish are Protestants) and of Masons, the Catholic schools can look forward to persecution and even extinction.

So far, no attempt has been made by the Commissoner to meet the oppostion in a clash of principles. He has his power, and so why fatigue one's self with the heat of controversy? And when it comes to a question of actual

facts proving injustice in cases of withdrawal of governmental recognition, we ourselves are rather at a loss. Native indifference to the course of events shows itself in the ignoring of invitations to send in their attested stories. So the case now stands,—at little better than a deadlocked expectancy of some "overt act". However, one good result has attended the publicity given to the situation largely through the efforts of Fr. Mulry—the Bishops of the Islands are at last awake to the danger on the horizon; the thin edge of the wedge has by mighty blows been driven into the hitherto impenetrable Catholic consciousness, and we must await patiently the moment when concerted Catholic action will begin. The direction that action should take has been pointed out; its success is a thing for hope and prayer.

NOTES FROM MEXICO

A Letter of Father Manuel Ocampo

Mexico, Aug. 12, 1928.

For some time I have desired to write to you and tell you something of the ministries in which I have been engaged since my arrival in Mexico; but various reasons prevented me from doing so. Much of my time is taken up with the care of an organization, of which you have no doubt heard; it is called "The Vanguard of the A.C.J.M.". It consists of a group of children and young folk, from ten to seventeen years of age who are preparing to enter the Young Men's Catholic Association or the A.C.J.M. It is necessary to be with them almost all afternoon every day and occasionally in the morning; and in my free time I have to attend to some plans for the success of the association. But I will probably tell you more of this some other time. Now, I will tell you something of the actual works of the ministry, giving you a few specific instances of the harassing times in which we unfortunate Mexicans are living.

The zeal which the National League for Religious Defence displayed during Lent is incredible and worthy of note here. It was the aim of the League to see to it that every person of whatever age, sex, or condition, in all of the different divisions into which the League has divided Mexico City should make the Spiritual Exercises in the way best suited to each one. Retreats were held for children, young people, men and women, for rich, poor and for servants. Enclosed retreats were organized not only for priests but also for laymen.

Retreats of five days and even of eight were held; some had only one instruction a day and others two and even four. All this depended on the circumstances and the manner in which the Exercises were given. But the real spiritual truths were given and in accord with the principles of St. Ignatius.

There are in Mexico more than eight hundred priests and I know that every one of them was continually occupied during Lent, if not in preaching at least in hearing confessions. Most of them took their turns at giving retreats, the least any one gave during Lent was five retreats; while there were many who conducted twelve and even fifteen.

Most of these were given daily in different houses to a small group of people, but there were also retreats whose attendance reached two hundred and even three hundred. Some of the larger retreats were made only by men, as was the one I gave to the married men of the Capital. About two hundred and fifty made the whole retreat in spite of a certain alarm that came on the fourth day. So there were very few Mexicans who did not hear something about spiritual things during the holy season of Lent.

The women of the League showed tireless energy, for they were the ones who organized most of the retreats, even those for priests. They went about very prudently seeking different houses for the exercises of each day; they chose the countersigns which would gain entrance for the exercitants; they watched at the doors to see that no stranger or suspicious person was admitted; they searched wherever they could for articles of furniture when the exercises were held in strict seclusion; and they were the ones who, on the last night of the retreats, went around the city looking for confessors to help the Father who gave the Exercises, nor did fatigue or the late hour of the night stay them until their search had been successful. All this does not mean that the men did not show great earnestness in this enterprise, but, to avoid suspicion, they chose women for the greater part of this work.

In the midst of such activity we witnessed scenes like those of the first days of Christianity; and it brought great consolation to see so many people taking advantage of the grace of God, in a manner which they would not do in more tranquil times.

During those days when so many people were coming

to the retreats and also to Mass and Holy Communion, some of the announcements of the government officials were very amusing. One day when I had just finished a retreat by giving Holy Communion to about a hundred people I picked up one of the two big daily newspapers of the Capital and found the following words written in an official announcement of the Inspector of Police: "We are glad to announce that the violations of the law concerning religious services in private dwellings have almost entirely ceased, due to the patient and consistent labor of the police. We hope it will be stopped entirely." "Well you may keep on hoping" I said to myself. And on the same day we finished a retreat with a general Communion of about fifteen priests. Instead of being filled with indignation on reading these declarations of the Inspector, seeing in them much obstinacy (and was there not also in them a little simplicity?) and seeing also such malice, I simply laughed at the whole affair.

During the six weeks of Lent I gave twelve retreats: two for children, two for young ladies, two for married women, two for young men, two for servants and finally two for men. I count among the last two of those which I gave to Sodalists of Our Lady and St. Aloysius Gonzaga; about two hundred and fifty assisted at the last two, and one hundred and eighty received Holy Communion from my hand; the rest, since it was Friday, a working day, received the Blessed Sacrament in their own homes or in dwellings near their own.

Now I am going to give you a few particulars especially about certain retreats given exclusively for workmen and poor people; and thank God these retreats were very numerous so that many people were enabled to perform their Church duties. This fact gave the lie to the famous but unfortunate Don Alvaro Obregon, (whose fate, poor man, only God knows) for he had often said that in these days only the rich enjoyed the benefits of religion.

Let us begin by describing the scene of these events, omitting of course many of the details, because the sad circumstances in which we are living prevent our narrating them. The place chosen for giving the Exercises to the working people was a building in the process of con-

struction, situated right in the center of the Capital. This is all I will say because it is better not to be too explicit. The retreat began at nightfall; the number of workmen present at each retreat was about two hundred. The retreats lasted from Sunday night until the following Sunday morning at six o'clock when there was a solemn Mass and general Holy Communion. These retreats were all held through the six weeks of Lent and the total number of retreatants were about twelve hundred. But what did we do for light in this half-built cathedral of ours? Well, we did not spend a cent; the government very kindly furnished the light from an adjacent boulevard.

I did not give any of these retreats but had a little to do with the hearing of confessions and I will tell you about this.

About half past eight one Saturday night in Lent I was quietly having my supper when I heard an auto stop at the door of the house in which I was living. Then I heard loud knocks at the door; I went out and found two ladies of the League, who asked me very earnestly to help Father X., who had that day finished a retreat for workmen and was now, with the assistance of two other priests, hearing the confessions of the numerous retreatants; but they could not finish before midnight unless other charitable priests could be found to help them. I wanted to start out immediately but they told me to finish my supper, and that they would go in search of other priests and return for me immediately so that we could all go together to "The Catacombs", where the Exercises were being given. These zealous women did as they promised and returned shortly with three other priests. You can imagine my surprise when the car drove down one of the most crowded streets of the Capital; they stopped where the traffic was heaviest and there we abandoned the car. "We will go ahead," said the women, "and you follow us, otherwise they will not admit us". And there, a few steps from the light and joy of the world, we came to a building in the course of construction.

In the darkness a form heavily cloaked could be seen and as soon as he saw some one coming near the build-

ing he put himself on guard. The guard and the women exchanged a few words; then he returned to meet us and said respectfully "You may wait here a moment, Fathers, and I will bring back a lantern, for you may not know the road and it is very winding and you are likely to stumble".

In the dim light of a little lamp, shaded as much as possible beneath the cloak of this good man, we began picking our way through the debris. Naturally the memory of the catacombs and of the first days of Christianity came to our minds and someone remarked: "It is just like the Catacombs of St. Sebastian". And feeling our way through the dim light all three said: "This is wonderful. St. Paul, St. Sebastian and St. Ines must have felt as we do now. And still they say that the laws regarding religious services are not violated in Mexico."

After numberless turns in every direction we finally arrived at a room on the second floor. There were four windows in the room and no glass in them; bricks and scaffolding were over the floor; I could see nothing in the darkness but heard the voice of one of the young women saying: "Fathers you may each choose your confessional and prepare for penitents." "But who are our penitents"? I asked, "the shadows"? "There are about three hundred and fifty men here" she said, "and I do not know if the six priests who have come, will be able to hear them all in the short time left to us; because if many men leave here late it may attract attention."

I took a few steps forward and almost fell on my face when my shins knocked against a piece of scaffolding. Each end of this scaffold had been made into a quasi-confessional for two priests who had come from the State of Jalisco, having been driven from there by the officers of Calles. In another corner of these half-built walls I made a confessional and, with great consolation to myself consoled twenty or thirty sheep, who, in spite of the fury of the wolves had gathered that night in the true sheepfold of the good Shepherd, who awaited them with anxious heart. This catacomb scene took place, if I am not mistaken, every Saturday in Lent. If Calles and his men could have known!

But this good work did not stop there. One of our Fathers, who took part in giving these retreats, was very enthusiastic about founding a permanent organization for this work. The center or centers would be similar to those founded by Father Vallet in Catoluna; I believe he went ahead with this work but I have not been able to see him of late to get the particulars.

These retreats for the workingmen inspired some of the good women of the League to ask me to give a mission in preparation for the feast of Corpus Christi, to the poor people who lived in the miserable huts rather near the Caliph. Moreover an opportunity would be given to baptize some of the children and rectify one or two marriages.

These poor families were all so destitute of all the comforts of life that they might just as well have lived in some far off corner of the mountains of Tarahumara. The absolute poverty of these people made it almost impossible for them to hear Mass or receive Holy Communion. The women of the League told me that some of these unfortunate creatures had not heard a sermon in a whole year. They said that there might be fifty people at the mission, but that it was possible that only five or ten would be there; namely, the owners of the hovel in which we were to give the mission. I gladly accepted the task, so appropriate to the Society, with the possiblity of only five people being present. For even if it should be necessary to multiply the work by going from house to house, surely such a cause merited the sacrifice. But, thank God, every night there were fifty people present who had not been able to hear Mass nor receive Holy Communion, nor hear the word of God for a whole year.

At eight o'clock in the evening, on the Friday before Corpus Christi, I took a taxi driven by a trustworthy chauffeur. In five minutes we arrived at the Sierra, as we called those hidden and remote cottages. Then we drove through narrow streets which not only were not paved but were strewn with every sort of object capable of impeding progress. Our head lights were the signal for the people to gather in the appointed hut. The taxi drew up to the door of this hut and I went in to give my

sermon. All through my talk I kept my watch in my hand ready to leave at seven minutes to nine so that I would nor exceed the hour for which the taxi had been hired. As the place chosen for my mission was far removed from all traffic I thought it would be cheaper to keep the car waiting for me. But the next day when I stepped into the cab on my way to my cathedral, the chauffeur said to me: "Say Father, I noticed yesterday that you were very anxious about the time; well, put your watch in your pocket and take all the time you want for your mission". I expressed my thanks for his generous offer and took advantage of it. "So there are still good people in Mexico," I said to myself, "In spite of Calles".

This chauffeur belonged to a company in which almost all the drivers are doing the same or similar acts of kindness. If you told them that you had an urgent call they drove at sixty miles an hour in order to reach the destination on time. But pardon this digression.

Well, I finished my mission without mishap. The hut in which I gave it could not comfortably hold fifty people, but thanks to the light of the moon the open air was our temple and the starry vault of the sky was its roof.

We celebrated Corpus Christi with a solemn high Mass and fifty of these poor people received Holy Communion. I baptized two children and one couple were married. Everything else was as it should be.

And now I will close this long and tiresome letter, hoping that in return for it you will remember me in your holy sacrifices and prayers.

II. Special Works in which Ours are Engaged.

A splendid impression has been made on the Faithful by the fact that the members of the Society have no intention of abandoning the country. The mere fact that they see us sharing their dangers and hardships is the greatest possible encouragement to the vast majority. The common impression seems to be that without this encouragement, many of the Mexican people would have abandoned the struggle as useless.

The special works which the members of the Society

have undertaken and to which as a body the Mexican Jesuits are devoting their efforts are the following:

1. All the ordinary work of the ministry in which we were formerly engaged but which in these days offers special problems. Since the members of the Society are working in small scattered groups throughout the whole country lack of close cooperation is felt keenly, and greater exertion is required and the attendant risks are more hazardous.
2. The members of the Society have pledged themselves to serve, in every possible capacity, the active members of the National League for the Defense of Religious Liberty.
3. The Sodality, La Congregation Mariana, continues its catechetical work and to some extent its other activities with renewed zeal.

4. The catechetical work of the St. Francis Xavier Center directed by our Fathers and carried on by a small group of ladies who are extraordinarily generous, continues as vigorously as ever. An auxiliary group of young men has been added to the Center and is also showing an unselfish and apostolic zeal, disregarding fatigue, persecution and even imprisonment in the pursuit of its work.

5. Of all the works which engage the attention of Ours, the A. C. J. M., The Catholic Association of Mexican Youth, seems to have been chosen by God as a mark of His special favor for enduring tribulation. And He is preparing it to render no small service to the country in the future.

6. Some of Ours are devoting themselves exclusively to work among those of the humbler stations in life. Here there is a very evident need for a group of men preeminently equipped with the special qualifications of sincere kindness and self-abnegation. An apostolate that is frank, ingenious and sympathetic can accomplish untold good among the poorer classes in Mexico at the present time.

7. A small group of Ours is conducting study clubs among young men of special ability and promise.

III. Works in which Ours are participating.

The National Guadalupan Crusade of the Holy Rosary has extended its activities over the greater part of the Republic. Continual prayer is its means of working for Mexico's salvation. By allotting successive fifteen-minute periods to different individuals, uninterrupted prayer goes on continuously.

During the Lent just past, 207 Retreats were given by Ours in the Federal district. During one of the Retreats, confessions were heard on the benches along the Paseo de la Reforma, a boulevard upon which is situated the residence of Calles. To all appearances, the priest and his penitent were carrying on an ordinary conversation.

Just at present the ministry is very much facilitated by the generous privileges granted by the Holy See regarding the reception of Holy Communion. The Faithful may communicate at any time even though they are not fasting. It is recommended, however, that they fast for at least one hour before receiving.

To avoid any bad effects which this privilege might occasion, our Fathers have been most careful to instruct the Faithful, pointing out the difference between the essential conditions, such as being in the state of Grace, and the merely accidental conditions.

The first time that Holy Communion was distributed in the afternoon the opportunity was chosen for a General Communion and was attended with all possible solemnity. First the purpose of the Blessed Sacrament was explained, "Ut vitam habeant et abundantius habeant". Then the reason for the special privilege as well as its precedent among the early Christians was explained.

These Communions of the afternoon and evening are generally preceded by an instruction on the Holy Eucharist and followed by an exhortation on the the Kingdom of Christ.

Right Rev. Bishop Ruiz, auxiliary bishop of Mexico and at present capitular vicar of the archdiocese is personally directing all the activities of the National League for the Defence of Religious Liberty. Just now, he is also presiding over the new work of "Domicile Missions";

these consist of three days of preaching and instruction to a small group of people gathered in some private dwelling and they are followed by confession and Communion. This work is being carried on by the secular clergy as well as by Ours. Each little mission is followed by the consecration of the house to the Sacred Heart. By this means the bishop and his aids propose to penetrate into every district and to renew and maintain in the homes, the fervor of real Christian living.

IV. Devotion to Father Pro and Favors that have Been Granted.

Devotion to Father Pro has spread with unbelievable rapidity and every day accounts pour in relating the favors that have been received in answer to prayers for his aid. Three of the favors reported appear to be undoubtedly first class miracles. The First of these, the cure of a cancer has already been told in the June (1928) issue of the WOODSTOCK LETTERS.

Accurate and reliable information concerning the other two is at hand and accounts of the favors follow. The instantaneous cure of a blind woman occurred on the 24th of November, 1927. Father Pro's body was still in the house of his family. From the very earliest hours of the morning, people had been coming in an endless procession to view the remains of Father Pro and his brother Humberto. The deepest respect and veneration was shown the two bodies almost as if they had already been declared saints. Just outside the City of Mexico, an old lady who had been blind for over six years was making her home with the family of a certain Senor Valladares. The events of the previous day and the great crowds visiting and venerating the relics of Father Pro and his brother were discussed in her presence. Senor Valladares suggested that since she was unable to visit the bodies of the martyrs, she might then and there say some prayers that God would, through the intercession of Father Pro, restore her sight to her. The people present in the house joined with her in saying the prayers. When this was over, the old lady bowed to Senor Valladares and with a smile of tran-

quil joy on her countenance thanked him. In astonishment he asked her if she could see.

"Yes." She answered.

"Where is my right foot ? " He asked her to test her in some small way. The woman immediately pointed to his left foot but corrected herself immediately and said "No it is there," as she pointed to the right one."I was judging by my own right foot."

"Where is my mouth?" he asked her.

With no hesitation the old lady laid her finger upon his lips.

To further test her, Senor Valladares asked her whether or not she could read. She replied that prior to her affliction she was able to read. When a newspaper was presented to her she read from it.

With a celerity that can easily be imagined news of this event soon spread to the family of Father Pro and to the Fathers of the Society, who are investigating the occurance and taking testimony concerning it.

The third of these wonders though of quite another aspect is equally marvelous. In November, 1925, a nun of the Order of St. Clare sustained serious injuries occasioned by a fall. She had been working upon a step-ladder cleaning a banister. Losing her balance she fell from the ladder upon a raised threshold with raised edges. She had fallen about sixteen feet and lay unconscious for about six hours. The doctor's examination showed that her spinal column had been broken and that her kidneys and gall bladder had been wrenched from their normal position, which caused intense and uninterrupted internal suffering. During the two succeeding years the life of this nun was one of unending torment. The pains were unremitting in intensity. Then she was urged to seek alleviation from her suffering through the intercession of Father Pro. On January 25th, 1928, a relic of Father Pro was brought to her and she made the applications herself. Immediately the pains subsided noticeably and she slept peacefully. Next day the pains had entirely disappeared. It seemed so unlikely that her illness had been cured that for three days she remained in bed, not because of any suffering but simply because she could not believe that she was cured. However, at the end of three days she was per-

suaded to put her cure to the test and she arose from her bed, dressed herself, walked about the house, mounted the stairs and even risked a short walk in the open air. She experienced no pains and no signs of her former malady have returned. Since that time she has led the life of a normally healthy person.

Besides the favors already given, accounts of others no less interesting reach us daily. And the scene is not confined to Mexico but, from South America, the United States, and even from Europe reports reach us relating the favors granted through the intercession of Father Pro.

One of the Fathers stationed at El Paso sends us the following account which he received, firsthand, from the parties concerned. Senora L. E. of Jaurez desired a passport for herself and her son. The lad had not as yet learned to read and the mother had her own misgivings as she knew quite well that no passport would be given unless the boy could read from a card presented to him in the Emmigration Bureau. With intense faith she recommended her wishes to Father Pro and prayed to him as if he had already been declared a martyr of the Church. Despite her fears she applied for the passport and was astonished indeed when the lad read the card which the officials put before him. Since Senora L. E. was unable to read herself and her son had never attended a school of any kind, she is firmly convinced that this is a m cle and she continues to proclaim it as such.

Several of the more remarkable favors have been granted in Spain. One of the theologians now at Sarria ... ds the account of the following. "Recently Father Pro wrought a very striking miracle for a poor woman who was afflicted with a carious hand. (Caries is an ulceration attended with decay of the bones.) On the eve of the day of the operation in which the middle finger together with a part of the metacarpus was to be amputated, a nun visited the woman and urged her to put her trust in Father Pro and at the same time she applied a picture of the Mexican Martyr to the diseased finger. After a short time the woman declared that she was experiencing unusual warmth in the hand and declared that she felt as if someone was stretching the finger. On the next day she

went to the clinic for the dreaded operation but on uncovering the hand, the doctor was astonished to note that the hand was in normal condition, that the swelling had disappeared and circulation was going on normally. The woman was dismissed from the clinic and the doctor declared that her death would certainly result from something besides the caries from which she had formerly suffered. The cure was lasting and the woman is now performing her household duties and no sign of a relapse are in evidence. The doctors and infirmarians connected with the case are preparing their certificates".

Another theologian studying at Granada reports the following cure wrought upon the son of Count de Tovar. The boy was suffering from a complication of pneumonia, meningitis and diphtheria and his life was despaired of by the doctors, and after they had tried everything in their power, a picture of Father Pro was brought to the sick-room and a novena started. At the end of the novena a decided change for the better was immediately evident and the boy is now well on the way to health. The doctors admit that their efforts were of no avail and that the boy owes his life to the intercession of Father Pro.

A philosopher at Pullach relates the following incident which was published at Vienna in the July number of the review "Eucharistischer Volkerbund": "John Kriegle, one of the most promising students in the lower class in the Royal Gymnasium of Wein Strebersdorf, was taken ill suddenly. The doctor declared it a case of appendicitis and had the boy removed to the hospital where he was immediately operated upon. The surgeon in charge declared that he could not live as the appendix had broken and that the poison had completely disabled the intestines. The next day the lad hovered between life and death and the doctor informed his parents on their arrival that their boy was beyond medical aid and that he would not live through that day. Prayers to Father Pro were begun. The intestines seemed to disentangle themselves and began to function normally. The doctor was the first to declare the recovery miraculous".

The following accounts came to us from Mexico. "I certify that on April 4th there was a fire in the factory of

San Luis Apizaeo at Trazcalla which had spread for six hours. With the utmost confidence and unswerving faith I petitioned Father Pro to aid us and at once the fire began to go out of its own accord. . . . . Likewise we make it known that at this same fire, my brother was so burned that the doctors found it necessary to amputate the right arm. We immediately betook ourselves to prayer and applied the relics of Father Pro. My brother did not have to have his arm amputated and it has been restored to its normal condition even to the free use of the fingers". R. y A. C.

Other favors too numerous to receive detailed accounts have been reported. The variety of these favors is astounding; among them, are spiritual favors, cures of maladies of long standing, temporal needs, employment secured, and many others.

The devotion to Father Pro is steadily on the increase and is manifesting itself in various ways. The crowds who visit the scene of his execution and his grave on the 23rd of each month are gradually assuming the proporions of organized pilgrimages.

In San Francisco at a formal reunion of the Catholic Laymen's Retreat League one of the speakers proposed the erection of a monument to Father Pro at the Retreat House of St. Ignatius near Los Altos. Mr. P. J. Fitzgerald, the secretary of the association immediately began a campaign to make the proposal a reality.

SOME NOTES SUGGESTED BY THE NEW SCIENCE BUILDING AT WOODSTOCK

By F. J. Ewing S. J.

The coming of the Philosophers' Recitation Building has, scientifically speaking, changed the face of Woodstock! A new era has dawned for Science, and now, at the turning point of history, it might be well to look back for a moment, and see how science has fared in the past. Traditions of the old laboratories and classrooms are already fading from the minds of the generations now springing up, and a chapter not without interest in Woodstock's history may perhaps be lost. Our few and tiny paragraphs will, then, describe the new Science Building, as it is called, and give a few incidents worthy of note about the home of Science at Woodstock in the past.

The new Science Building was completed in 1927, at the time of the opening of classes. The beginnings of Science at Woodstock, like the beginnings of so many great works and nations, are hidden under the dust of years and silence. In the *Letters and Notices* of the English Province for 1870, we find a description of the newly-erected Woodstock, and the information that the Chemistry and Physics rooms are at the front of the house. The early numbers of the WOODSTOCK LETTERS dwell almost exclusively on the advantage of the surrounding country for the study of Geology, Entomology, and what we may call out-door Science. But the layout of the rooms and their equipment has come down to us in the form of tradition and memories of men still living, and with some of these we shall interrupt our description of the present habitat of Science.

Facing the visitor as he enters the main entrance of the new Building is the Physics department. This comprises a lecture room, a laboratory, a light room and private laboratory for the Professor. One is struck by the effic-

ient air of the lecture room, with its large, up-to-date demonstration desk, and its tiers of seats; these latter are of the one-arm type. The demonstration desk is equipped with electricity, both 110 and 220 volts, two disappearing sinks, built-in ringstands and gas outlets and capacious drawers. Near the desk is a large soapstone sink, with hot and cold water and gas outlets. Over the blackboard behind the desk is a projection screen, eight by eight feet in size. The projection lantern combines the projection of ordinary lantern slides with that of pictures of all kinds, using the reflection method of obtaining the necessary light. In the back part of the room is a large, heavy shelf, firmly attached to the wall, supporting three fine balances, and in the other corner a case containing X-ray tubes, a series of Geisler tubes which glow with varied colors, and other interesting breakables. The monotony of the walls is broken by a sonometer, a demonstration slide rule, color chart, demonstration galvanometer, an atomic and other charts. The laboratory walls are hidden by cases containing the instruments, and the experiment tables are large, and equipped with gas and electricity. The light room is divided by partitions into compartments, so that four pairs of experimenters can work simultaneously without disturbance. In the center of each compartment is a long, narrow table, built high enough to render working with the spectroscope, optical bench, etc., convenient. The private laboratory also houses the radio apparatus, with antenna stretched outside. The other large room on this floor is the Second Year Philosophy classroom.

If one had turned in through the door on the left-hand side of the entrance hall after entering the main entrance, in say, 1885, he would have been confronted by the Physics cabinet room instead of the present parlor. This room, large and square, was lined with cabinets, about two and a half feet deep, and reaching almost to the ceiling which had been decorated by Father Sestini. These cases were filled with a varied assortment of instruments, and their glass doors would have revealed that most of the paraphernalia of Physics were there. The collection then was as modern for its day as the array presented by the present equipment of the Physics de-

partment is today. Passing on to the next room, a long and narrow one, since divided into two parlors and a chapel, the presence of benches and blackboards proclaimed it a classroom. In this room both Chemistry and Physics, then studied in Second Year Philosophy, were taught. At one time the seats had been arranged in tiers, similar to the modern arrangement of a lecture hall, and the highest step enabled the men in the back row to touch the ceiling with their heads. Later these tiers were removed and the class was distributed levelly once more. The lecture desks for Chemistry and Physics were at opposite ends of the room, and, along the sides, shelves supported the instruments and materials which might be needed at a moment's notice. The basement below this room also counted as an integral part of the establishment, for it harbored a steam engine, expending its strength on apparatus in the room above by means of a connecting belt. At one time the steam engine was run by steam from the heating system of the house, but at first it demanded its own firing.

The Chemistry and Physics departments were first stocked with instruments taken over from the old scholasticates at Boston and Georgetown, and as time went on, more were added. On some of the former, which are still extant, brass name-plates may be seen, announcing their origin. Among the interesting acquisitions to the stock of apparatus was a Gramme dynamo. This was the first of its kind in the country. It was brought over from France and exhibited at the Centennial Exposition. Father Degni, the professor of Physics visited the Exposition and succeeded in carrying away the prize to Woodstock. Run by the steam engine quartered in the basement, it operated an arc light before the main entrance, to the edification of the brethren and the mystification of the neighbors, who probably suspected that some more Jesuitcal black magic was in the air. Later it supplied light for the library on special occasions.

A part of the intramural suite of Science which is connected with the name of Father Freeman, was the carpenter shop attached to the Physics department. This was on the fourth floor, at the back of the house. It was a long room, with a low and slanting ceiling, and

was fitted out with a variety of tools, used in making or repairing Physics instruments. Father Freeman was never happier than when making repairs on his instruments. But there is another side of his active life which is more widely known. During the eight years of his residence at Woodstock (1890–1898), he contributed articles on scientific subjects to the *American Catholic Quarterly*, which were works of popular science in the real sense of the term, for he had the faculty of expressing complicated and abstruse subjects in a popular and enjoyable style . It is said that substantial additions to the subscription list of the magazine were caused merely by his articles.

Chapter XX of "The Makers of Woodstock", by Father Dooley, tells us of the frustrated attempt on the part of Mr. Thomas Stack to place Woodstock in the position of fame it deserves by the invention of the telephone. He had been able to transmit the human voice to the distance of 200 feet and applied for some copper wire to increase the distance. But unfortunately the then Father Minister refused the petition, and soon Alexander Graham Bell settled the matter.

Leaving the first floor of the Science Building, and descending to the basement, we arrive at the Biology department. But we find that it is not really a basement, for the ground slopes away rapidly, leaving the lecture room clear of the hillside. Before we come to the Biology lecture hall, we pass by the museum, where all the cases, filled so sedulously by men of former days, repose in serried array. Here we find a remarkable collection of geological specimens, along with many of the biological order. But more about this museum later. The biology lecture room is not tiered as are the other lecture halls. There is the projection machine and the projection screen. Around the walls are plaques exhibiting the inner workings of worms, fishes, etc., and in one corner is a group of cases lined with biological specimens. This museum has grown from small dimensions until it now presents a respectable showing, and rivals the collection of many a college. A number of models which come apart to show the mechanism of the human body are also in these cases. The laboratory contains the usual tables with

gas and electric outlets nearby. There are two large cabinets, one sheltering an imposing line of microscopes and boxes of microscope slides, the other filled with specimens, chemicals and glassware. A balance reposes on its stand. A small room serves as a store room, and about its shelf-covered walls are supplies of all kinds and bottles of specimens in the process of labeling. A small room outside of the Biology department gives space to the gas plant, which generates the gas stored in the tank outside. An acid vault, part of its space occupied by the hand elevator to the other floors, is next door.

Biology, in the old Woodstock, began later than the other two sciences, and for a long time demanded only lecture work, although some experimenting with microscope and scalpel could be done in the classroom. Work in this science had been confined almost exclusively to collecting and classifying specimens from about the grounds. A great interest was taken from time to time in the creeping beasts of which St. Patrick made such short shrift. Many bottled specimens made their appearance on the museum shelves, the products of an afternoon's foray on the part of the students. Several cages were built out of doors to house the victims of untimely seizure and so permit an examination and study of them. Even those who were not interested in making a close acquaintance with the inmates of these cages learned the important lesson that there are snakes and snakes, some poisonous and some not, and concluded that a snake was not to be killed on sight without some closer inspection One of these cages has been in existence only a year or two, and, if wild snakes could appreciate it they would come clamoring for an apartment in it! The compartments are about three feet high and two broad, with their walls and roof of a heavy wire netting. The whole cage has a concrete base and is about eighteen feet long and three wide. Each compartment has a door on top, which opens up half of the roof to facilitate handling the snakes. Pruned young trees are provided for the tree-climbing varities, water for others, and hiding places for all. Other evidences of work done in Biology will be met with when we treat of the Museum.

Retracing our steps upwards, we pass the Physics department, and come to the second floor. There is the

Third Year classroom to our left as we enter the corridor and ahead the Philosopher's Recreation Hall and Library. Behind us is the ramp which connects the second and third stories with the main building. This, unlike the granite-garbed Science Building, is clothed in a light brown stucco, and arches a road passing between the buildings. The Library contains some thousands of volumes, and is very modern-looking in its appointments. The oak tables, the large dictionary stand, the map case, the magazine rack, and the secluded Reference Library are comforts well appreciated. Tasteful pictures adorn the parts of the walls not covered by shelves. So we must go up another flight in our pursuit of Science. Here we arrive at the domain of Chemistry, with the First Year classroom occupying the space left free. There is a large lecture hall, the duplicate of the one we have just described in the Physics department. A similar demonstration desk, similar equipment in the way of electricity, gas and water leave little to be added to the description. The laboratory, however, differs considerably. There are at present two large laboratory desks, with room for another when there shall be need of it. These are of the latest type, with water and gas outlets in the center, hidden by double rows of shelves for reagents. These latter consist of the requisites for a course in Analysis. At the far end of the room are two cases which contain the chemicals and apparatas which are usually required. A large fume chamber occupies one corner, and the sink is crowned by an electric water distilling plant. The combination private laboratory and store room is next door, and the apparatus and chemicals are kept here. This room has also been outfitted for use as a dark room when needed. The next room is likewise a private laboratory, and contains an ultra-modern balance among other conveniences. A small room at the head of the stairs houses the electric motor and fan for operating the ventilation system throughout the building, and for removing fumes from the fume chamber.

We have already pictured the old-time habitat of Chemistry in our brief notes on the Physics classroom, which really only shared the room with Chemistry. As Physics and Chemistry were then studied in Second Year

no conflict was experienced. It will be remembered that we proceeded from the main entrance through the Physics cabinet room, and the classroom. That truth may be satisfied, we must say that there were two small rooms beyond the classroom that were devoted to Chemistry. These were used mainly as store rooms. For a short time, a room, half above and half below ground in the eastern wing of the house was used as a chemistry laboratory. Analysis formed the main subject of the course. This room is now the tailor's shop.

While on the topic of Chemistry, we cannot neglect the opportunity to enshrine here in a few words the work of Father John Brosnan in the field of photography. Probably everything of interest in the Province, and we may also include everybody, has at sometime or other found its or his way onto his plates, and been admired in the prints, Father Brosnan's plates needed no signature—their sharpness, correct exposure, setting, and general air of perfection identified them as his handiwork on sight. His main work, however, has been in the making of lantern slides on every conceivable subject. The number, we suspect, would be startling, if only it were known. Anyone who has ever seen them has realized there extraordinary quality in selection, coloring, absolute sharp lines, and the other characteristics of good lantern slides. His perfection is the despair of imitators, and his work really deserves to be more widely known.

A part of the old realm of Science that remains and is useful even yet is that devoted to Astronomy. Father Hedrick built a small but neat observatory which is situated to the south east of the house. The dome room was completed in 1889, and contained some interesting features, such as the opening of the dome through 180° instead of the usual 90°. At first this was equipped with an equatorial telescope with a three-inch object glass. The one in use at the present time measures five inches In 1890, the transit room was built beside the dome room and connected with it by a short passageway. At its formal opening it boasted a transit instrument, a sidereal clock and a chronograph, and here, in 1890, the exact longitude and latitude of Woodstock were determined with instruments borrowed from Georgetown. A volunteer

meterological station has been in operation since 1898.

That work has been done in the past on Science, and work of an intensive type, is shown by many facts. We submit one or two as points of evidence. In about twenty years after the founding of Woodstock, an extensive museum had been built up. This was due in great part to the enthusiasm and encouragement of Father Piccirillo. He inspired the men to specialization and extra studies during their spare time. In 1889 there were over 4,000 minerals in the geology section of the Museum, 1,500 fossils, and 6,000 shells. Birds were represented to the number of 1,000, and the plant kingdom by 7,000 of its members. Butterflies and snakes were preserved for the curious eye. Ambitious efforts were made in taxidermy, and an unusual-looking giraffe and even a day-old camel found temporary lodging in the library. Scientific books have ever since formed a goodly share of the stock of the library.

Another evidence of interest outside the routine classwork was the establishment in 1885 of a Science Circle by the Philosophers. At the meetingsof this Circle, papers were read and discussion encouraged. Some of the names entered on its membership rolls have achieved a Province-wide fame in Science. The general Philosophical Academy also listed scientific articles in its programs. While on the subject of Academies, the Scientific Academy, held during the celebration of the Golden Jubilee of Woodstock, merits our attention. The title of the discussion was "The Modern Electronic Theory of Subatomic Structure is Logically Consonant with the Principles of Scholastic Philosophy". Four lectures with appropriate illustrations were presented, treating the subject with relation to matter and energy, chemical affinity and vital principle, and these were of such a caliber that they merited the praise of those present and inspire repect in us who read the records of the day. Such an exhibition was not an isolated, mushroom growth of interest in science, but merely made public what was going on behind the scenes, year after year.

Woodstock is not the home of research, and as that is the ease, it can offer little of the sensational in its history of things scientific. But Science is here being taught

and learned, and as such we have attempted to give a few jottings gleaned from the fragmentary records left to us, and from traditions and memories of men, and insight into the setting of old, and a brief description of its home as it now is. Far less facilities than these have started on their careers, men who later became scientists of note.

SOME ORIENTATIONS OF MODERN CLASSICAL SCHOLARSHIP.

By Francis J. Burke, S. J.

In opening its pages to articles of this sort, the WOODSTOCK LETTERS at once extends and limits the opportunities which the *Teachers' Review* used to offer. Communications bearing on studies and schools may here enjoy a wider hearing; but they must remain within the boundaries of objective news, and even in their restricted range must carefully avoid the emphasis which could so easily change simple observation and hearsay into topics of highly explosive debate.

This composite and exceedingly incomplete communication can proceed more comfortably if it may begin with a precaution or two.

It has to do, in the first place, with what is going on in that larger world of classical scholarship which lies beyond the undergraduate classroom. Through our classroom windows and from our classroom doors the existence of such a world is more than evident, and for the moment there is no need to pass judgment on what it holds of good or evil for this life and the next. It is of interest, however, to attempt to describe it; to chart and chronicle its doings—in retrospect first, and then, especially in the years which have elapsed since the outbreak of the war.

We shall find it difficult, nevertheless, to emancipate ourselves entirely from the classroom. On the one hand, many an advanced classroom is constructed precisely that it may make part of the world into which it looks; and on the other, most of the venturesome citizens who have explored antiquity farthest and alone are either budding doctors of philosophy or veterans of the professorial chair. To instance this from the University of Paris only: Monceaux, who has broken virgin soil with his huge History of African Christian Literature[1] is profes-

1) Monceaux, *Histoire Littéraire de l' Afrique Chrétienne* depuis les origines jusqu' à l'invasion Arabe. Paris, Leroux. Tome VII, 1923.

sor also at two of the schools; Jouguet, who directs two periodicals [2] and writes upon Roman Egypt, last year gave at least three distinct courses. And among the other constructive savants who there paid equal tribute to the classroom, were Jullian, the historian of Gaul; Cagnat and Chapot, Roman archaeologists; the Roumanian Carcopino, of whom we shall speak further; Diehl and Millet, identified with the progress of Byzantine studies; Glotz, the new historian of Greece; Vendryes, Meillet, Ernout and Goelzer, linguists; the indefatigable Marouzeau, chief enthusiast of the Society of Latin Studies [3]; De Labriolle, Latin patrologist; Gsell, who is editing the inscriptions of North Africa; Faral and Brunel, Roman mediaevalists; and so *ad infinitum*. We may take the liberty, then, of invoking the testimony of the classroom, insofar as opportunity offers; satisfied not to force a total separation where, in spite of differences, there really exist contact and relations without number.

And finally, the litany which has just been drawn up may allow us to note an embarrassment of method. Compilation works, so to speak, with a telescope—identifying and describing from afar stretches of the mind which are the possession of others; and its endless babble of names and dates and places may in the end become extremely annoying. Yet there is no help for it. Without names and dates and places a chart or chronicle is useless; and only by ceaselessly focussing it on exactitudes can the telescope be kept out of Utopias.

There are two great divisions of the study of classical antiquity: usually a man is either a scholar of language and texts, or a scholar of history and archaeology; though the consummate philologist is in some sense a scholar of them all.

A retrospect which goes no further back than the Renaissance observes in that period a preoccupation with language and texts; wherein the attitude prevails that

2) Papyrus Grecs, Revue de Philologie.

3) Société des Études Latines, Paris. Publishes the *Revue des Études Latines*, at 95 Boulevard Raspail, Paris VI^e. We shall indicate this periodical, to which we shall frequently refer, by the initials REL.

beauty is the final judge of worth. Certain authors are admired and imitated, Cicero before all the others. They are the arbiters of elegance, their language is distilled for the secret elixir of flowering speech, and even their mannerisms and affectations, their biases and shortcomings of thought, their moralities and immoralities are variously imposed, in varying places, upon those who aspire to the humanist's renown. The early and the late Latinity are frowned upon. Archaeology is limited to furnishing an idea to architecture, a theme to sculpture, a motif to decoration. This period of the Renaissance is marked by the ascendancy of Italy.

The younger Scaliger seems to have been the first who broke strongly with this type of scholarship, which on several points had met with the earlier resistance of Erasmus. Scaliger looked upon it all, particularly upon its fancy for the imitation of the ancients, as a frivolous dilletantism. Even where the Italian school undertook textual criticism and emendation, he was quite out of sympathy with the haphazard and aesthetic character of its proceedings. Constructively, he was the first to point the way to a system of emendation based on the witness and tradition of the manuscripts. Then, after a period of textual interest, he struck off for a broader and deeper study of classical history, of the content of the classics, of antiquity as a whole—not with intent of scattering his energies, but only to gather again all the force of his wide learning into strategic channels: into the criticism, above all, of classical chronology. Herein lies the reason of the claim so often advanced for him, to have been the founder of historical criticism and of the larger philology.

The period of classical scholarship introduced by Scaliger is considered French. This is not to say that he was the first of his countrymen in the field: Budé, for instance, who in 1530 persuaded Francis I to institute the corporation which is now the Collège de France, had already shown the historic and archaeological bent characteristic of French philology by commenting the Roman law and beginning the study of Roman coinage. But Scaliger, one may say, made the

seventeenth century French and encyclopedic. Du Cange, pupil of the Jesuits, edited his Glossary of Mediaeval Latin[4]; Mabillon the Benedictine established the science of Latin palaeography; Huet, associate of Bossuet, organized the Delphin Classics. In this epic of scholarship, which beats down the barrier stretched by the humanists at the point where pagan traces disappear from the Roman highway, many Jesuit names are heard. The Netherlands, too, bore part in the movement, though the characteristics of Dutch scholarship seem to appear more in the eighteenth and nineteenth centuries, related to the conjectural emendation which the school of Bentley and Porson developed in England.

We are all acquainted with the period of German hegemony in classical scholarship, for it extends through the nineteenth century down to our own times, and has particularly left its mark on American scholars and universities. F. A. Wolf, whose Homeric theories have obscured for us his far more important position as the organizing genius of modern philology, may be considered to mark its definite ascendancy. Before him there had of course been eminent scholars in Germany, precursors even of his methods: Winckelmann, pupil of the occasional Italian archaeologists, had given to Germany the inspiration which breathed on Herder, Lessing and Goethe; and Gessner had made himself felt at the University of Göttingen in the interests of a new type of humanism.

The old humanism was still eking out a scanty old age at Halle and other places, counting sometimes its legions of Ciceronian words and phrases and vaguely dreaming of literary conquests, yet living mostly on its drab employment as a sort of Esperanto for the scientific world. The baroque splendors of Renaissance Latin had fallen quite in ruins, and even the classical literature itself had been generally abandoned as a barren field where the feebly academic might dig for bones. The scholarship of literary imitation had been quite definitely rejected in Germany. Gessner's influence was for the creation of a humanism which should preoccupy itself with the literary sub-

4) This glossary is now being re-edited by international cooperation.

stance, rather than the literary style, of the classics. If the classical scholar must echo the ancient masters, that is yet a long cry, and between the old song and the new utterance there stretches a deep space of silence. Down in the dark, one must pull at the roots of things; uncover old foundations, calculate the span and bend of the arches which link and sunder the nearer and the farther side. And if a literature does emerge from the depths, it will be a modern literature, speaking with its own voice and with its face to posterity; the possessor of an inheritance more valuable than accents of speech and fashions of eloquence—the consciousness, namely, of being vicariously old and immemorially wise, of having known human fullness and experienced human limitations. The subsequent Romantic movement is in many aspects a commentary on Gessner's work.

It was with a certain fitness, therefore, that in 1777 young Wolf presented himself at Göttingen. The story has been often repeated, how he insisted on matriculating as *studiosus philologiae*, though no such faculty existed at the University, and there were only a half-dozen chairs of philology in all Germany. Admitted to the lectures of Heyne, he began characteristically by gleaning Heyne's bibliography, out-reading him and proceeding alone. In the end he obtained, or rather established, his chair of philology at Halle, which was now desirous of reform; where for twenty-three years he drew to his lectures an extraordinary number of those who later contributed to the reputation of German classical scholarship. From him descend two ever diverging and ever reuniting streams of interest which he called by a single name and comprehended in a single concept: Alterthumswissenschaft, the synthetic understanding of the ancient world in all shapes of its life and modes of its existence; a philology in the larger sense, in which the love of ancient creative speech puts off all love of verbiage, while searching every least trace on paper and every forgotten scratch on stone the better to reveal the hand which wrote and the mind which moved it. It goes without saying that the spirit of such research will be essentially historic and comparative; that it will seek the origins and the relations of things; that whenever the stream of language deviates from the

stream of history language itself will be studied historically, and history will delight to show the words and letters which guarantee its authencity.

With this perspective we may turn our steps back to the present day and see what has happened to linguistic and textual studies, on the one hand, to history and archaeology on the other.

I. Modern Linguistic.

The Linguistic Idea. Among the centers of linguistic study, perhaps the most important at the present time are Geneva and Paris. One might also mention, in a somewhat secondary degree, Heidelberg, Leipzig, Strassburg, Amsterdam, and Upsala in Sweden. Most of what follows has been gathered from periodicals and treatises in which all these places are represented, and it may fairly claim to apply to them all.

Linguistic, in the modern acceptation of the term, is a historic and comparative study of language: of its morphology, its syntax, its stylistic, its vocabulary, and of all that can be understood under these headings. The forms of Latin declension and conjugation, for instance, are studied in their historic development, and in their relations with the forms of kindred languages—Oscan, Umbrian, Italo-Celtic: wider than ever seems the distance from Greek. Syntax is similarly studied: indeed, the question is debated where syntax may begin and morphology leave off. The vocabulary, when examined for its change of meanings, and for the civilizations and mentalities it reveals, gives rise to the new subject of Semantics. Foregoing its old aim of promoting Latin composition, stylistic has become more meditative and silent. It is quite content merely to study the word and phrase and music of an ancient writer, in the attempt to establish his affiliations and to discover the irreducible individuality of his speech, no matter how crude or stilted it may be. Stylistic has rediscovered, for one thing, the prose rhythm of the ancients, and more than ever despairs of achieving the perfect imitation of Ciceronian or any other style.

The spirit of the linguistic movement may fitly be in-

voked by a citation from Marouzeau,[5] who though thinking of the classroom speaks to our purpose:

"Let us open a Latin text. What do we find? Words for a puzzle? Words for the grammar and the dictionary? An algebra of style? Have we something here which may serve well enough for the third point of a schoolboy's essay, something to round out a battle description or a moral chria, but helpless to express life, laughter, tenderness, romance, fantasy? Joy ceases to be gay when the dictionary mutters *gaudium*, slaughter is less red when we turn to *caedes*, and as grammar declines *rosa* the rose is quite withered away!. . . .

"What is the traditional grammar? From the very first page one is impressed with the order which reigns there. A too perfect order, which makes us think of a museum of the dead. There are the five symmetrical cases of declension, six compartments to the case; there opens off the adjective gallery, and beyond it the great hall of verbs with its four monoliths. Everything goes into a scheme. The pronoun *is* is shut up with the demonstratives, though it demonstrates nothing at all. Nothing is left unclassified, except certain forms which are stigmatized as irregular, and shut off in a corner where they will not mar the beautiful order of the whole. . . .

"The traditional grammarian classifies everything by formal categories. . . . We who are linguists take our stand on the living text. If we classify, it is not by neat partition, but by association, rather, of textual elements: and in the same moment in which I read you the word, not six months earlier or later, I am reading you its declension and its syntax, I am showing you how everything combines into the individual reality of this single utterance. . . . But that is no longer grammar, you say. Doubtless: it is history, it is etymology, it is semantic, morphology, phonetics, the encyclopedia, anything you please. But it is not grammar, you insist! Very well—I do not bind myself to grammar, or at least

5) Le latin, 2 ed., p. 24–31. Didier, Paris, 1927. From time to time in such quotations we shall take the liberty of foreshortening developments, or of introducing ideas which the writer elsewhere expresses; all for the sake of easier exposition, and with constant readiness to substantiate the words.

I do not bind myself to the thing which they usually call by that name. If I make use of it, I do not turn it into a breviary, I do not constitute it into a method. I do not seek in grammar a dispensation from the effort of thought, else I should find that in grammar and because of grammar the living text were dead indeed."

One might, echoing this last thought, come close to a definition of linguistic by saying that it is the science of the life *of* words and the life *in* words.

Traditional grammar, in the generation after Wolf, had been represented chiefly by Gottfried Hermann, advocate of a strictly logical and metaphysical method. Opposed to him were the "new grammarians"—Bopp, Grimm Brugmann and others, who were really the founders of linguistic, contending for two principles: the constancy of the laws of phonetic change in the history of language; and the presence of psychological, as well as of logical factors in any system of speech. The new grammarians now seem in a position to claim a definite triumph. "The linguistic method", concludes the reviewer[6] of the inquiry conducted a year or two ago by the Commission of Intellectual Co operation of the League of Nations, "has come to renew the study of grammar at the same time that the historic method has renewed the study of texts. The resistance to the movement, born chiefly of inertia, will not be able to stop the coming of a new science of Latin. Comparative and historic grammar are in process of making place for themselves; they have shown to oldstyled philologists the role of phonetic laws, the workings of morphology, the life and development of vocabularies, the fundamentally vital character of syntax, the expressive nature and value of the processes of style. They have signalled the vanity and danger of grammatical notions of rule and exception, and of stylistic notions of faultless or incorrect speech. They have taught a new approach to the fact of language, concerned with the speaker rather than with the words; a new approach to the fact of style, with sensibilities more human than aesthetic; a new view of literature, which measures in the light of its historic development the expressive potentiality of any literary form."

6) REL. 5.23.

Varying schools. The chief schools of linguistic thought, the Parisian and the Genevan, agree with each other (and with Bopp and the "new grammarians") in attributing untold influence to non-logical processes in the development of classical languages: to the mere association of sounds and ideas for instance, to the analogy of usage, to historic accident, social influences, literary dependence. At this point, however, their interests diverge. The Parisian school [7] is chiefly occupied with broad comparative studies or historic researches of detail. Thus Vendryes, Meillet, Cohen, are linguistic geographers who aim to determine boundaries and alliances, and to establish successions in the world of human language. Marouzeau, Ernout, Goelzer, attack problems of morphology, semantic, and style in the Greek and Italic languages. But the school of Geneva has set up its abode in the high air of linguistic philosophy, with Promethean ambitions: a school of *general* linguistic, it seeks to lay hand on the nature itself of the gift of speech. Curiously enough, it is one and the same man who stands at the origins of either school, F. de Saussure,[8] whose name has ultimately rested with the Genevan. And lest we too nicely analyze the difference, we find many disciples of the Genevan school active in Paris, not least among them M. Charles Bally, to whom we must directly come.

The titles of two books which Bally has published are perhaps the best and briefest indication of what the Genevan school represents: "Thought and Language" "Language and Life."[9] One recognizes immediately the source of

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7) Vendryes; Language, a Linguistic Introduction to History. Knopf 1923
Meillet et Cohen, Les langues du monde. Champion, Paris 1923. (collection linguistique de la Société de linguistique).
Meillet et Vendreyes, Grammaire comparée des langues classiques. Champion, Paris 1924.
Meillet, Linguistique historique et linguistique générale. Champion, Paris 1921 (collection linguistique).
Meillet, La méthode comparative en linguistic historique. Champion, Paris 1925.
Meillet, Introduction à l 'étude comparative des langues indo-européennes, 5 ed., Hachette, Paris, 1922.
Bulletin de la Société de linguistique, Paris.

8) F. de Saussure, Cours de linguistique générale. Published by Ch. Bally and A. Séchehaye. Payot, Paris 1922. A. Séchehaye, L'école genevoise de linguistique générale (Indogermanische Forschungen, t. 44, p. 217-241). Notice in REL. 5.98.

9) Bally, La pensée et la langue. (Bulletin de la Société de linguistique, no. 72); La langue et la vie; Payot, Paris 1926.

currents we have already hit upon. Preeminently does the Genevan school approach the study of language from the viewpoint of the subject. Bally, like Brunot and like Juret, like many others too who do not think that the unit of thought is expressed, with absolute adequacy, by the unit of language (whether we say that this last is the word, or the sentence, or the complete literary product) are ill at ease to see the science of expression begun and finished by a study of externals—of morphology, syntax, figures of rhetoric and literary types. They are of the opinion that there is a point in the process of linguistic exegesis when one has entered far enough into a writer's personality to be able, so to speak, to turn around and look out through his eyes, feel the vibration of his tongue, and catch in the silence of his mind echoes which will die on the way to utterance. And they think that a grammar, or a linguistic, or whatever it may be called, which should take its point of departure from the thoughts which are to be signified, rather than from the vocal forms which signify them, would not only present more truly the relation of thought to speech, but would also make apparent the richness or poverty of the grammatical means of expression: would warn, moreover, against overlooking what may be called the gesticulatory elements; and would draw attention to that residue of thought which so seldom sees the light. The exegesis, of course, on which Bally depends, summons up all the resources of all the other parts of classical philology, and in its perfection would constitute the ultimate art and achievement of classical hermeneutics: a reading of silences, as well as of sounds; creative philology, reconstructing the ancient arches of power and the old palaces of dreams, and peopling them with minds which are also reconstructed: the last refinement of humanism, stranger to nothing that other ages have woven unperceiving into the fabric of their civilization, or have guarded in sacred reticences behind unbroken seals.[10] Of the attempts that have been made thus far to catalogue the apparatus of expression according to the exigencies of thought, none has been strikingly successful it must be admitted; but

10) Cf. the essentially different character of the relatively recent expressionist movement.

linguistic is pressing on to a task which, like thought itself has no definite ending.

The particular personal contribution, however, which M. Bally brings to linguistic, is his preoccupation with the emotional character of language. He is pecularly impatient with the current impression that the Latin language is above all logical. "There is here a whole distortion of perspective", he writes, "for they are referring to the *language* something which is characteristic of the literary content." On the other hand he vigorously rejects a misinterpretation: "I have never pretended that emotional language existed independently of the intellectual, nor that stylistic occupies itself with the first to the exclusion of the second. It studies them both in their reciprocal relations, and examines in what proportions they are compounded to compose this or that type of expression." He establishes a distinction in stylistic: "For me, the task of stylistic is to find out what are the expressive types which in a given age express the movements of thought and sentiment of the writer, who is ultimately a speaker, and to study what effects are spontaneously produced in those who listen. For there is, I grant you, a comparative stylistic; which studies the general characters of a language and analyzes its organism, which is a grammar in the external sense. But there is also an *internal* stylistic; which tries to fix the relations established between thought and language as existing in those who use it; a stylistic which studies language in its relations with real life, in such a fashion as to make evident the ceaseless emotional concomitants of actual thought."

Another follower of De Saussure is A. Séchehaye, who is concerned with the psychological process by which a subject and predicate, a determinant and determinate, are coordinated. Related in varying fashion to the Genevan ideas are those of Juret, at Strassburg; of Jespersen,[11] whose books have received much attention from the American reading public; of Delacroix and Brunot, at Paris; of Hofmann, in Germany. Hofmann has been studying the emotional elements of colloquial Latin,

11) Jespersen, *Language: Its Nature Development and Origin*. Holt, 1922. *The Philosophy of Grammar*, Holt, 1924. *Growth and Structure of the English Language*, Appleton 1923.

and contends that affectivity constitutes the very essence of this so-called vulgar speech. Opposition is met on this point, Marouzeau and others holding that the vulgar speech tends to the banal and stereotyped rather than to emotional expressivity and personal coloring. None the less sanguine, Hofmann looks forward to a comparative grammar of all Indo-European vulgar speech. Another of his suggestions, the elements of which are gathered from Horn, Streitberg, Wackernagel and Meillet, proposes a "theory of compensations", to the effect that no phonetic, inflectional, syntactic nor semantic element is lost in a language without being somehow replaced. Although the theory does not carry the tone of conviction, most agree that an attempt to verify it would prove most fruitful.

It would be false, however, to represent all the promoters of linguistic as uniformly enthusiastic in dismissing the old grammatical methods. De Saussure himself, it appears, wavered even in fundamental doubt. "They have reproached the traditional grammar with being unscientific,[12] he says, "but its basis is really less open to attack, and its object is better defined, than those of the linguistic of Bopp." He goes on to say that the modern linguistic has occupied itself with the history, the developments, the evolutions of language; whereas for any given writer or speaker, these things do not exist. The moment of utterance is a moment, and the linguist cannot enter into the moment of the speaker unless he suppresses the past. The traditional grammarians, he considers, suppress it beyond all reproach.—It seems to us that De Saussure's criticism is sent at the historic and comparative linguistic of the Paris school, rather than at the Genevan which represents the later phase of his own thought. One might venture to indicate how it falls somewhat wide of the mark: how historic linguistic does not attempt to find in every given utterance the explicit and conscious influence of other tongues and times; how it rather wishes to link the isolated moments of individual utterance into the history of a language, to discern in an interjection powers and prin-

12) Cours de linguistique générale. Reviewed REI, 1.62

cipalities which we suspect not, to experience even in the stammerings of children "forgotten ages finding life and voice." But to press the point is quite unnecessary. Having done reverence to traditional grammar, De Saussure resigns it again. If its method has been just, he believes that the application of it has been faulty. Traditional grammar is ignorant of whole stretches of language: of the nature of sounds, for instance, and the historic formation of words; it lacks general perspective; it does not distinguish, within the written, the spoken word—ignoring thus all the subtle realities postulated in an oral style; it affects to be normative, thinks to promulgate rules of speech rather than to remain within its sphere, establishing facts of usage. And here we may attach a caveat, that of Jespersen; who, at a time when it is no longer the fashion to speak of golden and bronze ages of Latinity, nor to rank the "cultured" languages in hierarchic reverence around Greek, still is disposed to admit certain general criteria if one *must* evaluate a language: does it offer a maximum of ease for those who hear it, a minimum of difficulty for those who wish to express themselves in it? Has it shaken off provincialisms, and silenced all the dialectic sharps and flats?[13]

So run the main streams of linguistic. Relegating to footnotes certain matters of detail,[14] and one or two

13) Jespersen—Mankind, Nation and Individual From a Linguistic Point of View. Champion, Paris, 1925.

14) Characteristic studies in linguistic detail: The Latin equivalent of the article. The notion of duration or of moment in the Latin verb. The creative notion in the compounded verb. The sense of achievement in the Latin perfect. The plural mentality in legal texts. The social concepts implied in personal and possessive pronouns. The enclytic phrase. The nominal origin of the participle. The evolution of the gerundive in Latin and Old Italian. The local theory of the accusative. The nature of "contracted" perfects. Origin and uses of the infinitive.

Bibliographical indications: Cf. those already given for the Parisian and for the Genevan school. In addition, E. SAPIR, *Language*, Harcourt, N.Y., 1921. For the linguistic of Latin, a) in phonetics: NIEDERMAN, *Précis de phonétique historique*, Klincksieck, Paris. JURET, *Manuel de phonétique latine*, Hachette, Paris 1921.—b) in morphology: ERNOUT, *Morphologie historique du latin*, new ed., Klincksieck, Paris 1927.—c) in syntax: JURET *Système de la syntaxe latine*, (Publication of the Faculty of Letters, University of Strassburg, vol. xxxiv), Belles-Lettres, Paris, 1926.—RIEMANN, (rev. Lejay and Ernout), *Syntaxe latine*, 7 ed. Klincksieck, Paris 1927.—WACKERNAGEL, *Vorlesungen über Syntax*, 2 vols., Birkhäuser, Basel, 1924-6. (This work is considered particularly notable). ——d) in stylistic: cf. the present section of this article, *passim*.—NORDEN, *Die Antike Kunstprosa* (Eng. tr. *The Prose Art of the Ancients*), 3 ed., Leipzig, 1915.—Partial studies: MAROUZEAU, *L'ordre des mots dans la phrase latine*, Champion, Paris, 1922.—Cf. *infra*, prose rhythmic, oral

topics of more general but distracting import,[15] we follow the channels further, remarking always how they grow deep and overshadowed and are full of voices as they prepare to plunge into the vast and recent concept of the ancient oral style. The trend is manifest across the

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style.—LAURAND, S.J., *Études sur le style des Discours de Cicéron*, 3 vols. 2 ed., Belles-Lettres, Paris, 1927.—Swedish scholars have been studying the stylistic of the imperial and later epochs: Hagendahl (Ammianus), Nyström (Columella), Widstrand (Palladius). The Catholic University of America is engaged with a series of studies upon the Second Sophistic style in St. Basil and in St. Augustine (Campbell, Parsons, Ameringer, Barry). The University of Illinois, in connection with its work upon Seneca, studies the rhetorical elements in his tragedies (Canter); and problems upon the old rhetoric have been raised also at Cornell (Cooper), at Wisconsin (M. A. Grant, *Rhetorical Theories of the Laughable*; *The Greek rhetoricians and Cicero*) and at Harvard (M. A. Grant and G. C. Fiske, *Cicero's Orator and Horace's Ars Poetica*).——e) in semantic: cf. note 15. ——f) general summary: STOLL-SCHMALZ, *Lateinische Grammatik* (rev. Leumann and Hofmann), 5 ed., Beck. Munich 1926. This book makes part of Iwan von Müller's encyclopedic collection, the *Handbuch der klassischen Alterthumswissenchaft*).——g) introductory works and elementary textbooks may be mentioned in a later article.——GREEK linguistic has received less attention than Latin, especially in the Romance countries. Bibliographical indications in LAURAND, *Manuel*, III, 1-7. Note MEILLET, *Aperçu d'une histoire de la langue grecque*, 2 ed., Hachette, Paris 1920.—CARNOY, *Manuel de linguistique grecque* (Collection Universitas), Louvain, 1924.—BRUGMANN (rev. Thumb), *Griechische Grammatik*, 4 ed., Beck, Munich. 1913 (Iwan von Müller, *Handbuch*).—*Obs.* Alhough the writer has been able to have access, at some time or other, to most of the works which he mentions, he can usually claim only a bibliographer's acquaintance with them; but for the sake of further utility he has not hesitated to present a quite unrestricted list of books *qui s'imposent*.

15) The vast division of linguistic study which is called *semantic*, marked off in the last century by Reisig, Haas and Bréal has not yet attracted scholars in numbers befitting its importance. We may define it as a profounder etymology which draws upon all the resources of the historic and comparative method. Across all forms and deriviations it pursues the history of a word's real meaning. The names of men and of places, words like *civitas. urbs, humanitas*, and myriad humbler ones, have tales to tell. To semantic belong studies in metaphor, such as that made a few years ago by Father Stephen Brown, S. J., in the *Irish Ecclesiastical Record;* or theological studies such as the three volumes "*Pour l'histoire du mot SACRAMENTUM*", now in course of publication by Father Joseph de Ghellinck, S. J., in the *Spicilegium Sacrum Lovaniense*. The *causes* of Semantic change have been discussed by Professor Carnoy, of Louvain,—who also holds a portfolio in the present ministry,—but he touches upon only the psychological causes. Here too belongs a notice of the project of Rozwadowski, who, inspired by the suggestion of Meillet, conceives a great Semantic Dictionary (Bulletin de la Société de linguistique, xxiii, 2, p. 9) which will be arranged according to ideas (cf. Bally) and which will first attempt to subjugate to it the Latin tongue. "Independently of the interest that this enterprise offers for the history of civilization and of the psychology of humanity", says the commentator (REL 3.99), "the conception can result in a better understanding of Latin thought and culture and can offer a better control for linguistic research."——Bibliographical indications in semantic: DARMESTETER, *La vie des mots*, Delagrave, Paris. BRÉAL, *Essai de sémantique*, 6 ed., Hachette, Paris 1913 (Eng. tr. *Semantic*, Holt, N. Y. 1900) DAUZAT, *Les noms de personnes*, Delagrave, Paris. Id. *Les noms de lieux*, Delagrave 1926. CARNOY, *La science du mot. Traité de sémantique* (Collection Universitas), Louvain, 1927. Ernout and Meillet are preparing an etymological dictionary of Latin according to the semantic concept. Cf. Ernout, REL 3. 101.

twists of discussion in terminology, pronounciation and rhythm through which we briefly pass.

The unsatisfactory condition of linguistic and gramatical terminology has occupied ministers of education and joint committees in France, England, Austria and America from 1906 forward, and has now entered upon an international phase. W. Folkierski, in charge of the Section of Scientific Relations, of the International Institute of Intellectual Cooperation, has accepted the reports offered to the Society of Latin Studies by Messrs. Yon, Yvon and Froidevaux;[16] and the first International Congress of Linguistic, which met in The Hague during Easter week of 1928, received on the same topic the communication of Jules Marouzeau.[17] There is dissatisfaction with the irregular distribution and uncertain meaning of terms established by the graeco-roman grammarians and rhetoricians, inadequate as they are to express the linguistic concepts, and distorted by a long fate as the world grew away from Latin and Greek. The existing confusion between such fundamental terms as *attribute* and *predicate, thesis* and *arsis, rhythm* and *metric, trope* and *figure, language and style,* and all the cognate words that translate them from language to language; the imprecision of the notion of *predicate,* the blurring of the psychological by the logical *subject*: these are deplored not only in the interest of secondary education, but likewise in that of linguistic itself.

The question of pronounciation, in Latin more than in Greek, is still the despair of philologists, balked as they are in this affair by complex national prejudices. In the pronounciation of Latin vowels and consonants, all admit that the overwhelming evidence is for the Roman system, sometimes called the German; but the inertia remains. The question of Latin accent is more open to contest, and is contested. It seems clear that besides observing quantities[18] the Latins employed also an ac-

16) REL 4. 126 and 237, report of Yon and Yvon; 5.90, discussion of Froidevaux. Cf. 4.30; 4.87-89; 5.17, 5.124-5; 5.246.

17) REL 6.133-4.

18) There is question of the *literary* language only. The popular or "vulgar" language was less sensitive to the measure of sound, a suggestion which seems to have escaped those who are seeking a definition of vulgar latin. Cf. Cicero: "nec numerosa esse, ut poema, nec extra numerum, ut sermo vulgi, esse debet oratio." Orator, 57,195. He refers, it is true, to the

cent, and the rules for placing the accent are also clear. The controversy touches the nature of the accent: was it forcible, or was it tonal? The early German school,[19] followed by most French scholars, held to the tonal accent —that is, the accent of higher musical pitch. The later German school, of Schoell, Seeman and Blass, with whom are associated the generality of English and American scholars, notably E. H. Sturtevant, of Yale, [20] contend for the accent of force. And although it is quite possible, observes Kent, that the two accents coexisted, one in a subordinate degree, the two theories about them cannot progress so peacefully, since they move the question of the *principal* quality of the latin accent. His own solution, modelled on that of F. F. Abbott,[21] of Princetown, was presented in 1925 before the Society of Latin Studies, at Paris, somewhat after this fashion;—[22] The grammarians of the fourth century, at least, and the whole subsequent history of Latin prose and verse, witness that the Latin accent was for them primarily forcible. In the classical period, however, it seems that the literary accent was definitely and primarily tonal.[23] But in the archaic period, scholars admit an "intensity" on the first syllable of each word: a true force-accent, according to some, a mere "special value" according to others. Theory: the Latin accent is naturally one of force, and the epoch of oratorical tonality seems merely a parenthesis in the long usage of the Latin speech. To explain such a parenthesis, Kent appeals to the influence of the Greek grammarians and rhetoricians, and draws the parallel of an English pronunciation which he has observed at the University of Pennsylvania and elsewhere in the United States. The influence which he attributes to the Greek schoolmasters seem to have stirred a certain dissent. Marouzeau suggests the possibility of two conflicting tendencies innate in Latin, such that a relatively feeble influence sufficed to

use of the metrical clausula, but seems at the same time to characterize and dismiss the vulgar tongue. The ideals of the *oratio*, needless to say, dominated the literary world.

19) Weil, Benloew, Corssen.
20) The Pronunciation of Greek and Latin. Chicago, 1920.
21) Classical Philology (1907) p. II 444-460.
22) REL 3. 204.
23) Société des Études latines, Séance du 13 juin, 1925. REL 3. 91.

turn the issue. Here we may note the recent theories of an Italian scholar, Massimo Lenchantin de Gubernatis, who sees in early Latin an isochronous pronunciation; which, in trying to crowd long words into the same time as short ones, necessarily clipped and abridged the vowels. Inasmuch as the fact of vowel changes has been precisely the main reason for the theory of "initial intensity", hitherto quite unchallenged, the question raised is fundamental, and further knowledge must await its resolution.[24]

It seems incredible, however, that scholars should ever have so neglected the sound values of ancient language as ultimately to have forgotten the musical system of Greek and Latin prose. "The rediscovery of prose metric, forty years ago," begins De Groot,[25] "proved to modern Latin writers that their efforts to write perfect Ciceronian had been all unsuccessful; while it enabled savants to resolve many questions of literary taste, authenthenticity, chronology, prosody, grammar, verbal criticism. Yet the importance of the rediscovery and the importance of the results it has already obtained are all too little known." [26]

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24) In all this passage there is question solely of what the pronunciation ought to be which would most closely reproduce the Roman.—Whether or not one should choose to speak as Romans spoke, is nevertheless quite another question. E. Faral, mediaevalist and professor at the Collège de France, contended in January 1927 for a mediaeval pronunciation as more "realistic" in a Romance country. (REL 5. 82). Certainly, in the pronunciation of *Church* latin, the fitness of things as well as other reasons seem to call for the pronunciation which has lived on in the place where Latin has longest been living.

25) De Groot, A. W- (Univ. of Amsterdam), *La prose métrique des anciens*. Belles-Lettres, Paris 1926.

26) Bibliography of prose metric rhythm: LAURAND, (S. J.), *Bibliographie du cursus*, REL 6. 73 (1928). Id., *Manuel*, VI., 602-628. Id., *Ce qu'on sait et ce qu'on ignore du cursus*, Louvain, Peeters, 1914. BORNECQUE, *Les clausules métriques latines*, Lille 1907. CLARK, A. C. *Fontes prosae numerosae*. Oxford 1910. DE GROOT, op. cit. Id., *A Handbook of Antique Prose. Rhythm*, Wolters, Gröningen, Holland. 1919, Id., *Der antike Prosarhythmus*, Wolters, Gröningen, 1921. Id., *La prose métrique latine*, REL 3. 190 and 4. 36. NORDEN, *Die antike Kunstprosa*, 4 ed. (1923). Nachträge, II, p, 16-20., Teubner, Leipzig. ZIELINSKI, *Das Clauselgesetz in Ciceros Reden*. Weicher, Leipzig 1904. Id. *Der constructive Rhythmus in Ciceros Reden*, Weicher, Leip2ig 1914. BROADHEAD, *Latin Prose Rhythm*, Deighton, Cambridge 1922. NOVOTNY, *Eine neue Methode der Klauselforschung* (in Berliner philogische Wochenschrift, 37. 217). Id., *Le problème des clausules dans la prose latine*, REL 4. 221. REYNOLDS, *The Clausulae in the De Civitate Dei of St. Augustine*, (Catholic University of America, Patristic Studies vol. vii), Washington 1924. Of interest: Edmund Campion, *Tractatus de Imitatione*, Opera Omnia II, 113-144, Paris 1648. Hermann, *La pédagogie des Jésuites au xvi siècle*, (Univ. of Louvain, Recueil de travaux. . . d' histoire et de philologie, fasc. 36), Dewit, Bruxelles 1914, p. 268-9.

Marcus Antonius Muretus,[27] whose influence upon the early Jesuit humanists was profound and important, seems to have been the last who attended to classical prose metric, The reasons of the long oblivion which followed are obscure, the more so in that other oblivions had preceded it. Towards 1892, a series of observations made by W. Meyer and L. Havet [28] revealed again the fact of prose metric, and subsequent studies placed it in the strategic position which it holds today. This we shall try to describe in a dozen points:

1) It is necessary to distinguish prose metric from prose rhythm. Prose metric refers to the *quantative* pattern of the sentence or phrase, rhythmic to its *accentual* pattern.

2) Though these elements may reinforce each other, Ciceronian prose is metrical, the later prose rhythmic. A like situation obtains in Greek.

3) Latin prose metric originates in Cicero,[29] under the influence of the Greek. The Greek prose metric seems to have sprung from the epic, and to have developed through dithyrambic and then through anti-poetic factors.

4) Prose metric differs from poetic metric in three ways: the prose metric is concerned, above all, with the *ends* of sentences or phrases, with seeking appropriate *clausulae;* it usually avoids metrical combinations which have a poetic ring; it maintains at first a greater liberty of spirit, though ultimately it runs down to uniformity.

5) Unlike the Latin, the Greek clausula is indifferent to *typology,* to the various schemes of word-division within the clausula.[30]

6) Writers differ from one another in metrical and typological preferences: the clausulae thus

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27) 1526-1585. *Opera.* Lugduni Batavorum 1789. Hermann, *op. cit.*, passim.

28) De Groot, *La prose métrique*, p. 27. Havet, *La prose métrique de Symmaque*, Bouillon, Paris 1892. Id. *Manuel de critique verbale*, Hachette, Paris, 1911. p. 89-96.

29) Preceded by Crassus: opposed by such "atticists" as Calvus, Brutus, etc.

30) Typology: Zielinski considers it secondary—"just as *in poetry*": De Groot, *op. cit.*, p. 18, *contra.*

become extremely important to the historical and to the textual critic.

7) These preferences are sometimes indicated explicitly, as by Cicero in his *Orator*: they may also be established by research.[31] Several methods of research are now contending for acceptance. Zielinski and some twenty others [32] mistrust the comparative method. They study Cicero's usage, for instance, without reference to that of other writers. Zielinski, studying in this fashion the clausulae of Cicero's speeches, claims by simple enumeration to establish three groups of clausulae —*verae, licitae, malae.*[33] . . . Bornecque, Novotny, Broadhead, De Groot, mistrust the direct and prefer the comparative method. Absolute frequencies—the only result to which direct enumeration can attain — show nothing whatever of Cicero's *preferences*. The direct frequency might be merely the accident or the necessity of language. They attempt therefore to compare Cicero's usage in the clausula with the usage of others.

But here appears a second difficulty: the usage of others, or even of Cicero, in the clausula, is by no means self evident. How then determine the things we are to compare? It is necessary to institute a second comparison, to measure the clausula against something external to it. Novotny and Broadhead measure it against the body of the phrase; De Groot notes that the rest of the phrase

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31) Cicero recommends and very frequently employs the *ditrochaic* clausula: or clausulae *composed of* cretics, paeans, spondees. By De Groot's method, the clausula which Cicero *relatively* sought most, is

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that which he used most, absolutely speaking, is

⌐ ⏑ ⌐ ⌐ ⏑ ⌙

The typology in these and in his other clausulae is quite varied; but in general it avoids long words and monosyllables.

32) Baehrens, Blass, A. C. Clark, Harmon, Havet, Heibges, Heitmann, Kaluscha, Kroll, Laurand, Marx, W. Meyer, Muenscher, Norden, Sabbadini, Stangl, Wilamowitz, Wolff, Zander.—De Groot, *op. cit.* p. 21.

33) Zielinski's method shows five "clausulae verae" in Cicero, which he reduces to a single "Integritaetsklausel"

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This and the typology he offers are warmly contested by the partisans of the comparative methods.

is itself often metrical. De Groot measures th clausula against a non-metric text: a nineteent century piece, for instance. Novotny answers tha it is impossible to exclude metric tendencies eve from nineteenth century texts, wherein they exi unrecognized as the result of certain other tendenci —certain theories of word-order, it may be. . . Th disagreement seems to lie in Novotny's determin tion to measure the clausula as a clausula, and i De Groot's to measure it as metric.[34]

8) Perhaps the most obscure point is that the beginning of the clausula. Bornecque makes include, strictly, the last two words of the senten or phrase. Broadhead and Novotny begin wit the accented syllable of the second last word. The method of transition from the clause to th clausula is naturally, therefore, disputed.

9) In reaction against Cicero, certain "att cists" affected an antimetric prose. Ciceronian m tricism, however, quickly captured the rest literature; it appears even in Vitruvius, Celsu the scholiast on Lucan, etc.

10) Little by little, in prose as in poetry, t accent gained in power.[36] Metrical prose becar partly, then principally rhythmic. The rhythm or accentual clausula which developed is called t *cursus*. It appears, towards the close of the four century A. D., in Symmachus, in Ammianus Ma cellinus, then in liturgical prayers—particularly those of the Leonine Sacramentary.[37] It was a used in the documents of the Papal chancelle Quite recently it has been shown by a pupil Collinet's that the cursus was in use at the *im rial* chancellery as early as the middle of the s

34) De Groot insists that the important thing in Ciceronian effect is balance of cola, rather than their metrical endings.

35) Cicero does not scruple to reckon by *feet*, as in poetry; "Sed cumin clausulis pedes nomino, non loquor de uno pede extremo: adiu quod minimum sit, proximum superiorem, saepe etiam tertium." *Or* 64, 216. Zander believes that each use of a clausula demands a second ploy: somewhat in the fashion of a poetic refrain.

36) The rhythmic clausula in Greek is a more deliberate developm De Groot, *op. cit.*, p. 36-7.

37) Migne PL. 55. Cf. also the older parts of Missal and Breviary, Advent orations.

ond century.[38] The varieties of the cursus, far more obvious than the metrical clausula, are clearly seen to be but four.[39]

11) The use of the cursus was mysteriously abandoned towards the seventh century;

12) but was reestablished in 1088, under Urban II, by John Gaetani who himself became Gelasius II. The German Emperiors then took it up, and mediaeval hagiography followed. This lasted until the fifteenth century, when for the second time the cursus disappeared. Muretus affected metric endings, then all such things were dismissed—until the last generation embarrassed and enriched philology with their rediscovery.[40]

38) M. G. Nicolau. REL 5. 117, 250. The research bears particularly on the imperial constitutions preserved in sources *other than* the Code of Justinian. The Theodosian Code can thus aid to discover the interpolations in Justinian's, can determine rival readings and offer a criterion which neither Krueger nor Mommsen employed.

39) Cursus planus (accent on 2nd 5th syllables, counting backward from the end); cursus tardus (accent on 3rd and 6th syllables); cursus velox (2nd and 7th syllables); cursus dispondaïc (2nd and 6th). Thus:—Excita, quæsumus *Do*mine, (tardus) corda nostra ad praeparandas Uni*gen*iti tui *vi*as: (velox) ut per *e*ius ad*ven*tum, (planus) purificatis tibi mentibus ser*vi*re mere*a*mur (dispondaïc).—(Second Sunday of Advent).—Laurand, *Ce qu 'on sait* etc. p. 12.

40) Cf. Marouzeau's Chronicle, REL 4. 31: "Shall I allow the Latins themselves to begin the list of projects? Quintilian (*Inst. orat.* IX, 4, 33) explains how 'compositio', considered as an element of oratorical metric, ought to be *adapted* to the circumstances, to the subject of discussion, to the nature of the discourse, to the impression one wishes to produce. . . . There lies a whole program of research. For the ancient theoricians of rhetoric there is a whole casuistic of oratorical metric as an element of style. I do not speak only of those more or less rigorous rules which refer to 'prose metric', but of the distribution throughout the speech of long or short syllables, light or heavy feet, slow or rapid or rare or common movements. All these are for Cicero and Quintilian the matter of extraordinarily minute precept (*Inst. orat.* IX, 4, 133-142.—*Orator.* 63, 212-65, 220. *De Oratore*, III, 181-198). A second case wherein the ancients themselves put us on the trail of discoveries is when they tell us, in passing as it were, the effect they sought in a given passage. Sallust makes Marius say "Non sunt *composita* verba mea" (*Iug.* 85, 31), and makes Cato say of Caesar's speech (*Cat.* 51 and 52, 13) "Bene et *composite* C. Caesar. . . . disseruit". . . . It need scarcely be said that *compositio* was not understood by the Latins in that sense of total symmetry in which modern art understands it. Albertini, in a study upon the *compositio* of Seneca's philosophic works, says: "In art and in law, as well as in literature, one may observe in the ancients, and particularly in the Romans, the same mental characteristics: neglect of architectural ensemble and symmetry; coexistence in law, of adverse principles and contradictory dispositions," etc. We confess that this in not evident to us, but it may serve for profitable research. . . . De Groot (*op. cit.* p. 24) outlines the future work in prose metric— 1) Monographs on the metric of each author, taking as point of departure the normal metric of the language. 2) Special monographs, v.

Oral style. The general trend of all that we have thus far said has gone to emphasize the oral style of Latin; to show that Latin—even the literary Latin—was a language of the tongue more than of the pen, a language which can be properly understood only in its oral setting. M. Bally and others of the Genevese school have stressed for us the affective element surviving in written language; but there are certain other elements which also pass over into the writing born of speech. They are the elements which perforce accompany living speech, and we shall call them for the moment *gesticulatory*: gesture, for instance, facial animation, intonation of voice, or even the very presence and tacit acceptance of the circumstances in which one speaks. Juret has remarked a "syntax zero"—the blank which grammar leaves for the living voice and eye; Meillet calls for a wide study of the Latin indirect style.[41] This notion of the oral character of Latin [42] seizes hold of us the more as we recall, with new understanding, that the work of the scribe was servile, that authors wrote for declamation, that the *beau monde* cultivated the rhetor. The periodic style, the cult of prose metre and rhythm, Virgilian and elegiac parallelism, the refrains resulting from cyclic ma-

g. "Do interrogative clausulae take an ascending metric?" 3) Application of metric to verbal criticism. 4) Use of metric as an accessory criterion of authenticity. 5) The history of the accentual influence. 6) Is metric more rigorous in the more emotional parts of speech? 7) What influences determine the authors' preferences for this or that clausula? Here occur considerations of the natural metric of a language, poetic imitation, poetic aversion, prose imitation, modes, criticism, aesthetic theory. 8) The history of the theory of prose metric and rhythm, from Plato until the present, awaits its definitive version.

41) Meillet, reviewing Abbe Lejay's *Histoire de la littérature latine*: "The language of law and politics undoubtedly determined, in great part, the formation of literary latin. Some day someone must tell us how the 'indirect style', which is so original a peculiarity of Latin, took shape in the official language."... Bally and Séchehaye speak of a "*free* indirect style" (REL 5. 100) a notion which Juret applies to Latin (*Mélanges linguistiques* offerts à M. J. Vendryes par ses amis et ses élèves, Champion, Paris 1925); and which Mlle. Lips, a pupil of Bally and of Séchehaye, prefers to consider as the name of a laconic omission rather than of a 'syntactical' process. v. g. "Caesar Labieno scripsit cum legione veniret". "The proposition was approved", comments Mlle. Lips; "it was necessary to start immediately. No change of mood." This usage, natural also to modern languages, must be carefully distinguished from the formal indirect style of the infinitive. Lips, *Le style indirect libre*, Payot, Paris 1926. REL 5. 100.

42) Marouzeau, *Le Latin*, p. 239-261, aspects of Latin "oralism". Cf, Bally on the expressivity of sounds, as such: indication in REL 4, 140.

terial and technical rivalries [43] take on new significance, and we are ready for the synthesis which Père Jousse offers of *le style oral.*

Père Jousse is remembered in the United States as the Jesuit who came here on a military commission during the war. Already a student of linguistic, he found in a visit to the Indians of Arizona the inspiration which resulted in the two books wherein he strongly and subtly underlines certain ideas, previously in the possession of linguists, it is true, but never before appreciated at their fundamental importance, nor gathered into a synthesis such as he presents. The following exposition of it is taken from an article of De Grandmaison,[44] so matchless in setting forth concepts like these.

"All language is primarily gesture. . . And by gesture we here understand something more than merely those concerted movements of arms and hands to which we ordinarily restrict the word. Gestures are also those subtile finger-traces which number, which indicate, which draw or distinguish, swiftly as the dizzy turns of a swallow's flight. Gestures are also the intimations of the eye which kindles or closes, which calls or turns away. Gestures too the lifting of the shoulders, the disdainful or peremptory nod, the furrows or the calm of the forehead, the folding, the curling, the quivering or the marble fixity of the lips. And the movements of the throat and tongue are gestures, gestures which explode the air into those articulate sounds which by human convention indicate to others our thoughts, our fancies and the movements of our souls.

"This last sort of gesture is privileged among all the rest. We call it language, or tongueing, the tongue gesture. . . . But we must not forget that its privilege is not a monopoly: it neither abolishes nor renders useless gesticulations more spontaneous.

"The primacy of language has brought with it, little

43) A. Guillemin, L 'imitation dans la littérature latine. REL 2. 35.

44) Études, vol. 183 (1925) p. 685. Cf. his *Jésus Christ*, I, 201.—JOUSSE *Études de Psychologie Linguistique. Le style oral, rhythmique et mnémotechnique chez les Verbo-moteurs.* Beauchesne, Paris 1925.—Id. *Le Style oral*, Eds. Spes, Paris 1927.

by little, the preponderance of writing, which completes and preserves the gesture of the tongue. This written representation is in many ways inferior to the language it represents. It does not show forth the intensity, the timbre, nor the whole accent of speech. But on the other hand it offers serious advantages. Though it has ceased to be hieroglyphic, or pictorial, though it no longer reveals the object along with the sound by which we name it, alphabetic writing gives to the word in solidity, correctness, longevity, that which is lost of richness, fluidity and life. Indeed a culture founded exclusively on the spoken language, a culture holding fast to all the elements of gesture, would seem to us retarded and literally barbarous.

"The general and passionate interest of these problems lies in this, that many peoples have for long centuries expressed their beliefs and their sentiments without writing them. He who wishes to know, for instance, the religion or the traditions or the profound aspirations of the Touaregs of Tamanrasset, or of the Yagans of Tierra del Fuego, must put himself to school with their reciters, gesticulators, improvisers, under pain of knowing nothing at all. More than that—in other social milieus of the first importance, which know and practice the art of writing, we find that the most considerable works have been composed and edited in an oral style. Here belong the Semites. . . . Sometimes, as in certain portions of the Talmud, there has been a lapse of two, three, four centuries before the first commitment to writing. Manifestly such texts as these will not yield their complete meaning except to such as bear inmind the manner of their composition and transmission."

When we seek to find what are the characteristics of this manner, Père Jousse replies in two words: *Rhythm* and *Mnémotechnic*—which delight the ear and aid the memory, and guarantee thus that the teaching or the song will be repeated and will live.

It is not for this paper to follow Père Jousse into developments which are largely Scriptural. If what has already been said is not sufficient to show forth the im-

portance which his reflections have for at least one of the classical languages, we may indicate for a moment what transpired in imperial times when literary Latin was far secluded from the vulgar living speech,[45] when those who wrote it forgot that it had been born on human lips, and were content to gather from silent sepulchres the waxed flowers that no one clime nor time would ever have placed together. "After centuries of literary life and intense production, during which the material of the language was enriched with the contributions of many times and of many places, a writer, who *speaks* a Latinity far differently evolved from that which he *writes*—no longer understands the intimate meanings of this written language which the dead have taught him. He can no longer appreciate the quality and value of the elements which it contains. He uses them without discernment, burdened with the riches which he cannot evaluate. He employs at hazard strange combinations of *et, atque,-que, et; quod* and *quia, an* and *num, haud* and *non, possum* and *queo, credo* and *reor, aqua* and *unda* and *umor* and *liquor*. He has lost the meaning of the most essential peculiarities of Latin: the distinction between the simple and the compounded verb, the value of the subjunctive, of the diminutive, of the intensive; the whole content of the Latin language—archaic, classic and recent, poetic and prosaic, provincial and technical—ends in a sort of linguistic *mixtum gatherum*, for the dyspeptic

(45 We have spoken above (note 18) of vulgar Latin. There is a certain obscurity to the linguistic application of the word. "The basis of the Romance languages": "non-classical Latin"; "the spoken language". But the meaning of *classical* is disputed, the literary language was also spoken, and to define it as the basis of Romance language tells us little of the vulgar Latin itself from the time of Plautus to that of the invasions. Grandgent and Marouzeau attempt to define it in social or municipal terms; Norden, in terms of a tendency to multiplicity; De Groot combines these last, adding certain notions from the sociologist Veblen (*Theory of the Leisure Class*, Boston 1902). REL 1. 110.—Problems of phonetics, morphology, syntax, semantic, style. The semantic element is the most variable in texts which all admit as "vulgar". For vulgar style, cf. Marouzeau, Le Latin, p. 254-258; Hofmann's "affectivity" (supra) — Certain vulgar texts have been preserved to us in quotations, in the proscriptions of grammarians, in letters, in comedies and comic fragments, in technical writings, and above all in the *graffiti*—the scribblings on old walls which still remain to us. Cf. GRANDGENT, *Introduction to Vulgar Latin*, Boston 1907; Collections by DIEHL and by SLOTTY in the series Kleine Texte für Vorlesungen, Marcus and Weber, Bonn. Cf. also the series Vulgärlateinische Texte, published at Heidelberg. . . . Cf. studies in the Greek *koine*, after Deissmann.

maintenance of writers who have lost all literary personality."[46]

So fundamental appear the oral characteristics of classical language, that looking backward across a Mediaeval time of minstrels and minnesingers, of bards and jongleurs, to the classical world of declaimers and lyrists, rhapsodists and epic chanters, and as far back as the classical and barbaric dawn in which, according to Aristotle and to modern observers, all art rises out of the dance: one is forced to ask himself whether we have not shifted literature from an oral to a printed basis, inasmuch as the era of compulsory literacy, of the printed book and countless periodical, seems to have dismissed forever the sound-styles and memory-aids of a rawer and more heroic day. If we really have so shifted, strong conclusions seem to follow; the difficulty inherent in the old humanism, with its direct imitation of classical authors, is newly apparent; the academic literary canons derived from the classical rhetoric and poetic appear as remote from us as the laws of Solon: *the more they impose themselves on the philologist, the less they bind the hand of the modern creative writer;* poetry is free to drop the regularity of old music and the pattern of old rhyme, which served the needs of generations less devoted than we to writing, generations who followed the oral word:

> Socrates. Now tell me; is there not another kind of speech, or word, which shows itself to be the legitimate brother of this illegitimate one—both in the manner of its begetting and in its better and more powerful nature?
>
> Phaedus. What is the word, and how is it begotten, as you say?
>
> Socrates. The word which is written with intelligence in the mind of the hearer, which is able to defend itself and knows to whom it should speak, and before whom to be silent.
>
> Phaedrus. You mean the living and breathing word of him who knows, of which the written word may justly be called the image?
>
> Socrates. Exactly.[47]

46 REL 5. 217: apropos of Nyström's study in the *variatio sermonis* of Columella.

47) Phaedrus, 276 A.

[To be continued:—subsequent parts will deal with textual criticism and interpretation, with the historical aspect of classical literature and the mediaevalist trend, with archaeological achievement and prospect; attempting, finally, an evaluation of the modern contribution.]

THE SHRINE OF THE NORTH AMERICAN MARTYRS.

By John J. McGrath, S. J.

1—Early Days.

The year 1884 occupies a peculiar place in the history of New York State. In that year, New York succeeded in placing her popular Governor, Grover Cleveland in the White House. He was the first Democratic president since Buchanan and consequently his election marked the turning point in national politics, The time-worn political issues which had survived the Civil War were once and for all relegated to an open armed background. Tariff, industry, the trusts, immigration and education occupied the public mind. But if New York led the rest of the States in matters political, she was no whit behind them in religious matters. For while political parties waged a hot and bitter warfare around Capitol Hill at Albany, in an isolated village forty miles northwest of the Sturgeon City enterprises of quite another nature were engrossing the attention of the natives. There far from the maddening throng three men of as varied interests as it is possible to conjecture were engaged in the pursuit of a project entirely apart from what for the moment engrossed the vast majority of the Empire State's constituents but nevertheless of equal if not greater import to the State itself. These men were Father Joseph Loyzance, S. J., Superior of St. Joseph's Church, Troy, N. Y., John Gilmary Shea, who for more than forty years had been telling the American people through his writings of Father Isaac Jogues and his labors among the Iroquois and General John S. Clark, the State Archeologist and at that time the greatest authority on the location of the early Iroquois villages. And these men were settling once and for all the exact location of the Village of Ossernenon where Father Jogues had been in turn captive, ambassador of France and Christian Martyr. Although these men had only one interest in common still they did not entirely agree upon the matter in question. Father Loyzance, to whom the idea of establishing a shrine on the spot of Father Jogues' martyrdom had first occurred, was quite firmly convinced that the place

in question was at the town of Tribe's Hill and his authority for this impression was John Gilmary Shea. Quite naturally the Jesuit priest turned to a Catholic historian for his data and since Shea had studied the matter no one can blame Father Loyzance if he was at first misguided. For several years the Jesuits from St. Joseph's, Troy had said Mass annually on or near the anniversary of Jogues' martyrdom near the supposed site of Ossernenon. The secular clergy of the neighborhood, and some of them were natives of the Mohawk Valley, agreed with Shea and Father Loyzance. The Faithful too followed their pastors in their belief. So that when General Clark was brought in to confirm the location of Ossernenon consternation reigned for a time among the interested parties. But what had at first promised to prove nothing but an unsettled dispute turned out to the utmost satisfaction of everyone to be a complete and unanimous reversal of former opinions and the ultimate settlement of the dispute. Since Shea and his adherents had founded their opinions on what was considered the very best authority, it was no simple task for General Clark to bring about a change of mind. But when this Protestant showed that he was more conversant with the Jesuit Relations, the Huronia Chronicles, the traditions of the Iroquois and New York State records and geography there was nothing to do but yield to his overwhelming evidence.

It would be tedious to go over the process of bringing up the documents and authorities which were summoned as evidence and more than tiring to review the process by which General Clark settled once and for all time the exact location of Ossernenon. Suffice it to say that he emerged from the battle of wits a complete and undisputed victor. There was a certain amount of dissatisfaction shown when it was learned that for a few years people had been mistaken in their ideas of the birthplace of Kateri Tekakwitha but this dissatisfaction eminated from a quarter whose opinion mattered little if at all.

And so in 1884 the hill overlooking Auriesville was the scene of the complete surrender of those who under the leadership of John Gilmary Shea had held out against the opinions of General Clark. Writing of the visit which finally convinced him of his error Shea wrote in the New York Freeman's Journal in 1885; "------. Till recently doubt hung over the

spot where Father Isaac Jogues suffered his long and terrible captivity, and where he began a mission only to die by the tomahawk of a Mohawk, to whose tribe he bore the greatest of all booms, Faith. We scholars in our closets make various conjectures. The persistent studies of General John S. Clark, of Auburn, brought conviction and certainty. Studying carefully every line written by Father Jogues and his contemporaries, comparing them with all later accounts and with maps prepared at different times, he journeyed through the whole Mohawk valley, examining every trace of an Indian town shown by earthworks or aboriginal relics. One place and only place in all that district, answers the description of the gentle, brave and holy missionary, and that is the rising ground back of the Auriesville station, on the Mohawk. Last year it was my privilege, by the courtesy of Father P. F. Dealy, to visit the spot with him and Fathers Loyzance and Dewey. I went with all the objections that a study of documents could raise against General Clark's theories and with the writings of Father Jogues in my hands. On the spot every objection was answered. Here were still traces of an Indian town.

"The Schoharie was in sight; the steep road leading up to the town—the road once bedewed with the blood of the missionary and his companions was there; the hill beyond, where he and Rene went to pray, and returning from which Rene was slain, was there; the ravine, with its stream fed by two branches, was there, with its wooded slope all corresponded, site and distance from known points. I was and am absolutely convinced that this was the scene of Rene Goupil's death, of Father Jogues' captivity and his death at the hands of the Mohawks, when he returned as a missionary; that it was the scene of the birth and early life of Catherine Tegawitha, "la bonne Catherine"', the Lily of the Mohawk."

In this same year and shortly after the visit of Shea the site of Ossernenon was purchased. It consisted of a ten acre field on the property of Victor Putnam of the old New York State family of that name. These ten acres enclosed the remnants of the Indian palisade and crowned the brow of the hill. There is an old man named Magee now residing in Amsterdam who was employed by the Putnam family at the time when the purchase was made. His an-

ecdotes of how Putman had the palisade plowed into the ground when he learned to what use the plot was to be put are a story in themselves. But fortunately there are still very good evidences of that palisade and the bigotry of 1884 had to satisfy itself with scoffing at the Romish devotions from afar. Mr. Magee was also present when General Clark conducted his excavations and revealed to his incredulous audience the medals and other Indian relics which the last inhabitants of Ossernenon buried just before their departure for Canada.

But even after the departure of the Mohawks, because of plague and war, the ties of home kept one old brave near the scene of his childhood and his name survives in the name of the town, Auriesville. Aurie, which in the New York Dutch tongue meant Aaron survived the departure of his fellows for many years. But he was by no means a credit to them. Or at least he would not be judged so to-day. For although pratically everything about Aurie has been forgotten or ignored, his one outstanding trait is still a byword among the descendants of the early Dutch settlers. And no one mentions poor old Aurie, except to speak of his fondness for what would never pass the limits set by the Volstead Act. This last survivor of a famous race, is remembered not as the man who gave his name to Auriesville but as "drunken Aurie."

While digresions are in order, before dilating on the "Annals of the Shrine", it is in place here to discuss just why the title of "Our Lady of Martyrs" was chosen in preference to some other name connected more intimately with one or other of the martyrs. The cause of the Martyrs had not as yet been brought before the ecclesiastical authorities and so dedicating the shrine to one or all of them was out of the question. But a suitable and appropriate name was not hard to find, especially since there was a title which by a peculiar right belonged to the Holy Place in the Mohawk Valley.

While visiting Ossernenon in 1646 as an ambassador of the French Father Jogues had given the place the title of "The Holy Trinity." But in this same year another title was bestowed upon this village. Father Jerome Lalemont writing in the Relations of 1646 says; "When I speak of an Iroquois Mission, it seems to me that I am talking of some dream and yet it is a reality. With good reason we have given

it the name of 'Mission of the Martyrs'-----". The occasion of this statement was strangely enough the announcement of Father Jogues' return to Ossernenon. In 1655 a series of flying Missions to several of the Iroquois Castles including Ossernenon was inaugurated under the direction of Father Simon Lemoyne. But no renaming of Ossernenon took place at this time. However, in 1667 the Mission was given a hazardous sort of permanence and called St. Mary's. At this time Fathers Fremin and Pierron undertook to make permanent settlements in and about the Mission of the Martyrs. With varying success their work went on for the Iroquois made steadfast resistance to Christianity. However, an incident took place in 1675 which was to put an end to the resistance of the natives and place the Mission of the Martyrs forever under the protection of the Mother of God.

Father James de Lamberville arrived from Canada to work among the Mohawks. With him he bore a statue whose fame was at that time engrossing the attention of Catholics the world over. This was a statue of Notre Dame de Foye which is variously called "Our Lady, the Faithful Virgin", "Our Lady of Faith" and "Our Lady of Foye." If the title of "Our Lady of Faith" be an attempt to translate Notre Dame de Foye it is a misnomer as the history testifies. For it was no ordinary statue which was first unveiled on the Feast of the Immaculate Conception in 1675.

The story runs that in 1609 the Baron de Celles whose estates were situated near the town of Foye in Belgium sold a large amount of uncut timber to a shipbuilder. In cutting down the timber it was discovered that the choicest piece of oak sounded hollow under the woodman's axe and so was left apart from the servicable timber. A curious servant maid desiring to find the cause of the hollow sounds eminating from the giant of the forest which measured more than eight feet in diameter, brought to light the fact that it was not decay which was responsible for the abandonment of this promising tree but a purposely hollowed out chamber in the upper part of the tree. Within this opening, guarded by three stalwart bars of iron, was a statue of our Lady with her divine Child in her arms. The statue, made of terra cotta (baked clay), was unpainted. From the

age of the oak it was not difficult to say that the Roman conquerers of Gaul might have rested beneath its shade. At any rate, a definite and unbroken history of the statue was traced and with the most conservative opinion possible it was not difficult to admit that the statue in question certainly dated back to the fourteenth century. Certain it is that there was a convent in the neighborhood of Foye in the early years of that century. And the annals of this convent relate that special devotions to our Lady were the order of the day there. But these same annals give still more valuable information of the devotion to Mary. For from them we learn that the name Celles which is held by the baronial family of Foye and Dinant is derived from a collection of cells beneath the church at Dinant. These cells were said to have been built by St. Maternus and his followers, just after the Apostolic times. Nor does the interesting story stop here. For legend loves to relate that the name of Dinant is derived from Diana whose sanctuary in the days of the Roman occupation stood near the present town.

Whether or not all the legendary lore which has accumulated about the statue of Notre Dame de Foye is true, is not of importance here. This much is true. The statue found in the oak did go back to the fourteenth century and the fact that it had been overgrown and concealed in the heart of the oak only confirms its antiquity. But more remarkable than its great age are the miracles which were attributed to this statue once it came to light in 1609.

Because of the concourse of people who came to venerate the statue and owing to an attempt to steal it, the Baron de Celles had it removed to the chapel of his house. Public opinion demanded, however, that the devout clients of our Lady have another shrine at Foye and in 1618 the request was granted. And a chapel was built at Foye for the pilgrims who sought the aid of our Lady. But so far had the fame of this devotion gone and so widespread were the accounts of the miracles occurring there, that the Baron de Celles had other statues of our Lady made from the wood of the oak in which for so long a time the miraculous statue had reposed. These statues found their way into various parts of Christendom and the Society of Jesus received several of them.

In 1670 the Superior of the Missions of New France

wrote from Quebec: "Last year there was sent to our Reverend Father Superior a statue of the Blessed Virgin, made of the wood of the oak in which was found several years ago a miraculous figure of our Lady at Foye, near the city of Dinant in the country of Liege. Those who sent the statue manifested their wish that it should be set up in a chapel where the savages commonly perform their exercises of piety, in order that they might honor the Mother of God and ask from her the graces necessary for the conversion of all these nations of New France.

This then was the statue which Father de Lamberville brought from Canada to the Mohawk country. That the Faithful Virgin was as ready to answer the prayers of her children here in the wilderness as she was in the more pretentious churches of Europe is attested by the fact that the very next year after the arrival of the statue, Kateri Tekakwitha, the Lily of the Mohawks was baptized.

Writing of the favors granted to those who sought the aid of the Mother of God in her new sanctuary, Father Bruyas wrote in the Relations: "Since we have this precious treasure in our possession, the church of the Mohawks has completely changed its appearance. The old Christians have regained their fervor, and the number of the new goes on increasing day by day."

And the statue remained the pride of the Mission of the Martyrs until 1684 when the threatened war between the French and English forced the closing of all these missions. There are those who think and that with good reason, that the famous statue of Notre Dame de Foye was buried on the site of the present Shrine of the North American Martyrs. Whether such is the case or not certainly the presence of the statue on the early mission and the many favors accredited to our Lady through her invocation as Faithful Virgin, account in no small degree for the fervor of the Indians at the time the Mission was discontinued in New York State. And that same statue and its traditions were responsible for calling the new Shrine "Our Lady of Martyrs." It might be remarked in passing that another of the statues made from the oak at Foye is in the church at Innsbruck and that several Fathers of the Province first became acquainted with the devotion of our Lady, Faithful Virgin, while studying at Innsbruck.

The untiring zeal and the admirable organization which characterized the efforts of those who had charge of the newly organized project bespeaks the intensity of purpose which actuated them. It is hard to believe that with the limited resources at their disposal, so very much could be accomplished. Yet when the Pilgrim of Our Lady of Martyrs made its appearance in January 1885 there were many indications that the work was well under way. The project had been placed before the Fathers of the Third Plenary Council of Baltimore during their sessions in 1884. Funds had been collected to publish and distribute the Pilgrim, Catholic papers throughout the country had been solicited for publicity, people noted for their interest in and knowledge of early Indian affairs had been won to the interests of the project, pilgrimages had been planned and the future had been scanned in such a way as to establish the shrine permanently and obviate every difficulty. The pamphlet "A Holy place in the Mohawk Valley" which foretold the coming of the Pilgrim and gave some slight indication of future plans appears to have reached every quarter of the country if we may judge by the responses to the appeals made in that pamphlet, many of which are given in the early editions of the Pilgrim. The plans set on foot to open the Cause of beatification of the Martyrs of Auriesville and eventually place them in the ranks of the Saints alone tell of unusual activity on the part of those interested. The Fathers of Baltimore not only gave universal approval to the project but laid their decision before the Holy Father and asked him to give his permission to open the Cause of Beatification of Isaac Jogues, Rene Goupil and Kateri Tekakwitha. So thoroughly had the clients of Our Lady of Martyrs done their share of the work that the petition to the Holy Father was signed by all the Fathers of the Council. The Hierarchy of Canada also entered into the project and sent a separate petition for the same purpose; but perhaps the most striking and unusual feature of the petition was the request sent by twenty-five Indian Tribes of North America, signed by each member of each tribe in his own hand. An effort had been made to have every Indian tribe of North America share in this appeal but the difficulty of travel and of communication with distant tribes delayed this part of the pro-

ject. There was some feeling manifested by Chaplains of distant tribes because of the insistance manifested on the part of those sponsoring the appeal. And even today there is little wonder that they had felt that they were being urged with undue haste, since the second request for the petition from the Indians was sent out in December 1884, especially since the Fathers of Baltimore had just closed their sessions that year. Reports from Rome told of the unusual interest created by the first draft of the Indian appeals for these were all written in the particular dialects of the different tribes. The few remaining tribes soon added their petitions to the first twenty-five.

The first issue of the Pilgrim appeared in January of 1885 and met with immediate approval from all quarters. The title page says it is a magazine "Comprising the History of the Shrine of the Blessed Virgin Mary on the site of the former Mission of the Martyrs, Auriesville, N. Y., with miscellanies on early and recent Indian Missions." It was printed at West Chester, the New York Catholic Protectory, for Rev. J. Loyzance, S. J., of St. Joseph's Church Troy, N. Y. Scarcely had the Pilgrim begun its work when an influx of subscriptions from even the most out of the way places came to the newly born paper. Its articles were copied by the vast majority of the Catholic papers and magazines and the editors of the latter pledged their earnest support to the enterprise which it represented.

If the promises made on its title pages created any doubt as to the ability of the infant paper to fulfill them, these doubts were immediately dispelled by the very first issues. Splendidly written articles eminating from men whose lives were devoted to the service of the Indian tribes throughout the country were given to a reading public whose knowledge of life among those who might be called one hundred per-cent Americans, was culled from such reliable sources as Young Wild West and what pretended to be the real life story of one Buffalo Bill. And for all their truth and sincerity these newer articles on life among the Indians detracted no whit from the interest which that life had awakened when written up by the hacks of Street and Smith Inc. The Pilgrim in carrying out its promise to give the story of the Shrine from its inception opened a hitherto little dreamed of source of information on early American

history. For few people outside the Society of Jesus knew that such a store of first hand information as the Jesuit Relations existed. True, Bancroft, Parkman and a few historians of their ilk forced by their natural love of truth had mentioned the Relations. But if any inkling of their value and reliability crept through the evident anti-Catholic prejudice which permeated their writing, it was merely that the mire of their bias had formed a saturated solution and the clear stream of truth came out untainted. And so apart from the actual worth of the Pilgrim to its own avowed work, it opened up an entirely new field of knowledge. Then too the Pilgrim brought out an interest in affairs of purely accidental connection with the Shrine. An instance of this is the series of articles by Bishop Maes of Covington, Ky. on Notre Dame de Foye.

Early in its eventful career, the Pilgrim pleaded the cause of an establishment of some sort on the Shrine property. Its appeals met with an immediate response, small it is true but none the less earnest. In one of its early issues the Pilgrim advocated the policy of passing over the whole practice of seeking means from a few people well suplied with the goods of this world and instead insisted that the sponsors of the idea favored seeking money and gifts from a large number of people. Their successors in the work had cause to question the policy in the light of later developments. But none can say that it was not a splendid idea.

In the June 1885 issue of the Pilgrim an extended policy is indicated in the promise to carry future articles on the Sodality of our Lady. The previous year had marked the three hundredth anniversary of the first Sodality and the Holy Father had been most generous in favors and Indulgences to Sodalists and had extended the time for gaining these favors to the end of 1885. A second promise made by the Pilgrim was to give all the information possible on the progress of the Cause of Beatification of the three noble souls whose life and death were so intimately associated with the earlier Mission of the Martyrs.

Some dissatisfaction was expressed because as yet no chapel stood on the hill overlooking Auriesville. And so the Pilgrim boasted that in the near future Mass would be celebrated there. In these days when millions of dollars are spent on Churches, it may

bring a smile to hear the Pilgrim announcing that between two and three thousand dollars have been collected and that the first chapel of the Shrine of Our Lady of Martyrs is under way.

And so July was to see the tiny octagonal chapel erected. Close by stood a memorial cross donated by Father J. F. X. Hourigan, who as the sheet-iron tablet at the base of the cross still informs us was "for many years the only missionary priest of three counties, Broome, Delaware and Chenango, and now for thirty-three years the pastor of St. Patrick's Church, Binghamton, N. Y." Father Hourigan was for many years a friend of the proposed shrine at Auriesville and so when an opportunity offered of being of service to its inception he came forward and generously offered his assistance. As long as he lived he was one of the staunchest supporters of the work and much of the news of the shrine and the allied enterprises was given to the people of lower and central New York by him.

Another devoted friend of the Shrine was Father John P. McIncrow of Amsterdam. Repeatedly his words of encouragement are to be found in the early issues of the Pilgrim and he never missed an opportunity of bringing pilgrims to the holy place which lay near his parish. A large almost life-size painting of this good priest now graces the wall of the rectory parlor at Auriesville, so that he still seems to guard the interests of the shrine as he did when a rectory or a resident priest was but the vaguest dream.

Father C. A. Walworth a native of the Mohawk Valley whose family were converts to the Faith was also an interested and gratified spectator of the splendid progress made on the Shrine during the early part of 1885. He was born near Tribes Hill, and his youth and early manhood as well as the lives of several members of his family were spent in seeking details on the life of Kateri Tekakwitha. Father Walworth's sister brought out a life of this Indian maiden whose life at Auriesville in the days of the heaviest persecution was to be one of the outstanding glories of the Shrine.

It would naturally be supposed that after the amount of publicity given the newly erected Shrine that at its inauguration many thousands of devout clients would have flocked there from every quarter

of the Country. Yet, on the feast of the Assumption between four and five thousaand people assembled on the hill above Auriesville. There were many reasons why a larger concourse of people were not invited or urged to come. First of all there were no means of housing anybody near the Shrine. The good people who did attend heard Mass under the open sky, for the tiny chapel accomodated only the priest and his server. Besides this occasion was by no means intended to represent the last step in the arrangements of the Pilgrimage Devotion to Our Lady, Queen of Martyrs, but only another advance towards that much looked for day.

Almost on the eve of the opening of the temporary chapel the Pilgrim was forced to publish news of an event tinged with sadness for many of those interested in the Cause of the Martyrs. That notice in the Pilgrim runs as follows "The readers of the Pilgrim will not forget to pray for the repose of the soul of Most Reverend Ignatius Bourget of Montreal, recently deceased in the sixty-fourth year of his priesthood, and the forty-eigth of his consecration as bishop in the Church. He was one of the first to hail with delight the work of Our Lady of Martyrs; may he not be forgotten before the throne of her Son Jesus". Archbishop Bourget was a lineal descendant of that William Couture, a donne of the Society of Jesus, who was with Father Jogues and Rene Goupil when they were captured by the Iroquois in 1642. Couture spent nearly two years as a captive among the savages and was released on July 5, 1644. He returned to Canada after his release, settled among the French there and lived to a very advanced age.

At last the dream of many years was realized by those earnest and zealous men who had spent the utmost of their strength in bringing the re-opening of the Shrine to completion. For as day was dawning on the morning of August 15th, 1885 the ferries which plied between Troy and Watervaliet were more than busy carrying the pilgrims from St. Joseph's Church, Troy, to the depot of the West Shore Railroad. Other Pilgrims made the journey by means of boat and barge. Many of the Faithful walked from Amsterdam and the neighboring towns.

It was originally intended to confine this first pilgramage to the members of the Sodalities of St. Joseph's Church, Troy and St. Mary's, Amsterdam and

so the tickets had been limited to nine hundred for Troy and six hundred for Amsterdam. But all day long the trains deposited on the platform at Auriesville pilgrims who had come from afar. This meant considerable sacrifice on the part of many of the pilgrims as it was a week-day and for the most part, those who attended were laboring folk.

A beautiful Pieta had been erected over the altar and thus this symbol of our Lady's right to the title of Queen of Martyrs was to become a permanent feature of the devotions of Auriesville. The Bishop of Albany was unable to be present on account of a grave illness and he delegated his place and duties to Father Fulton, the Provincial of the Jesuits, despite the fact that the Vicar General of the Diocese also attended the ceremonies. The day was especially auspicious as it marked the 243rd anniversary of the arrival of Father Jogues and Rene Goupil at Auriesville. Then too, many of the Sodalists wished on this occasion to gain the Indulgences which the Holy Father had so lavishly granted them this year. As this year also marked the 229th anniversary of the Martyrdom of 11 Sodalists who were under the charge of the Fathers then conducting the hazardous flying Missions in and near Auriesville and as these martydoms took place within the confines of New York State, the Sodalists also commemorated these two facts in their devotions at Auriesville.

The tone of the entire celebration was in keeping with the events which the Shrine was erected to commemorate and no note of exultation or triumph was heard. On the boat the Miserere and De Profundis were chanted as the pilgrims began the first stage of their journey. On the train, the Rosary, the seven Penitential Psalms and the Litany of the Saints together with some hymns occupied the pilgrims. As soon as Auriesville was reached, a procession of the several Sodalities and the other Faithful was formed and the Litany of Loretto was heard as they mounted the Hill of Torture up which Jogues and his fellow captives were urged by club and tomahawk on this same day two hundred and forty-three years before. While Father Fulton blessed the statue, altar and chapel the choir chanted the Stabat Mater. Then Father Fulton celebrated Mass and about fifteen hundred people received Holy Communion. Immediaely afterwards Father Ralph S. Dewey, S. J., of Woodstock College celebrated a second Mass for those who had

arrived too late for the first one. After the Gospel of the second Mass Father Langcake, S. J., preached a short sermon intended more in preparation for communion than as the sermon of the day. After Mass the pilgrims were given a half hour respite from matters devotional and were then called together again to hear an eloquent discourse from the lips of Father Wayrich, C. SS. R., an outstanding pulpit orator of the day. He took for his text Jacob's words "This is the house of God and the gate of Heaven." His theme dwelt on the nature and purpose of pilgrimages in general and on the significance of this day in particular. In conclusion he recalled to the minds of the audience that although illness prevented the presence of the Rt. Rev. Bishop of the diocese, still from his sick-bed that prelate who had showed a keen and fatherly interest in the work from the beginning, had granted an indulgence of forty days to all who would pray before the statue in the oratory, and so the orator exhorted all present to remember the Bishop in their prayers before the altar. After a few hymns the pilgrims marched down the hill to the waiting boat and train and the first pilgrimage to the Shrine of Our Lady of Martyrs was over.

Obviously the men most interested in the progress of the work could give little assistance of a material nature other than their own labor. And yet they gave their best. John Gilmary Shea translated a life of Father Jogues from the pen of Father Felix Martin, S. J. This little volume like most of the work in connection with the Shrine had a precarious existence.

In his introduction to the French edition of the life of Father Jogues, Father Martin offers some valuable information. Much of the data, he tells us had been carefully collected from the Jesuit Relations for 1646 and 1647 and prepared for publication in French by a fellow citizen of Father Jogues, the Abbe J. B. Forest. Before his time the Relations bearing on the life of Father Jogues had already been translated into Latin, German, Italian and Spanish. Just when the volume of Abbe Forest was to be given to the World, the French Revolution precluded any mention of anything Catholic. Later, when Father Martin was stationed in Canada, he found access to the Archives of the Jesuit houses and in this way was able to bring to the fore much first hand information which the Abbe had never even dreamed of. Two documents in particular were of importance in

the preparation of the life of Father Jogues. The first was the personal journal of the Superior of all the Missionaries of New France; this manuscript notes the daily activities of each of the Missionaries. But the second document was by far the more important of the two. It is a manuscript in quarto and bears the title "Memoire Touchant la Mort et les Vertes des PP. Isaac Jogues, Anne de Noue, Jean de Brebeuf" etc. The first 150 pages of this precious document are devoted to the life of Father Jogues. With the data of these two manuscripts in his possession, Faher Martin proceeded to develop the story of the Martyr of Auriesville, using as a basis the manuscript of the Abbe Forest. And John Gilmary Shea had arranged to translate Father Martin's volume into English. He thought that his service to the Cause of the Martyrs of North America would be of unusual value for Father Martin had found in the second manuscript mentioned above that the colaborators had taken oath to the statements therein contained. But when Shea had started his work he was approached by Father Joseph Finotti and asked to discontinue the work in favor of a translation which he had all but completed and so he yielded to the request. But Father Finotti never found a publisher for his work and it came into the possession of Shea at his death. During the long delay, however, the manuscript had been lost in part and so Shea decided to carry out his original intention and brought to light a translation of Father Martin's work. And when the Shrine at Auriesville was begun he offered his manuscript to the director of the Shrine so that the proceeds might be given to the funds for the proposed church. The announcement of the gift was made at the opening of the chapel.

The inaugural services attracted wide attenion and several splendid accounts have come down to us. One little item that attracted all who were present at the opening of the chapel was the hymn, "O Gentle Christ, O Mother Mild" the words and music of which were written especially for devotions at the Shrine. Pilgrims who have visited Lourdes have expressed the thought that this hymn compares very favorably with the famous Lourdes hymn.

When the Catholic papers of the land were still speaking of the opening of the Shrine, many proposals were voiced in the Pilgrim and elsewhere for a house of Retreats to be erected on the property belong-

ing to the Shrine. This would afford frequent Mass and might after a few years also keep a Religious Community on the grounds. But the project is as far from realization to-day as it was in 1885. God's ways are not ours and in His own good time, He may see fit to bring to a bright consumation the dreams of the pioneers of Auriesville.

At the end of the year 1885, the Pilgrim announced that for the future, it would be published as an auxiliary to the Messenger of the Sacred Heart and would appear two weeks after that magazine, forming with it a semi-monthly. In this way the work of both the Pilgrim and the Messenger were greatly enhanced. And so the first issue of the Pilgrim for 1886 bore the address of the Messenger of the Sacred Heart, Philadelphia, and was copyrighted by the President of Woodstock College, Maryland.

(To be continued)

Obituary

Father Francis J. Finn

Fifty-two years ago this coming July Father Francis J. Finn entered the Novitiate at Florissant to begin his course as a novice under the guidance of saintly Father Isadore Boudreaux. Fourteen months later he returned to his home in St. Louis, his Superiors had come to the conclusion that his health would never be such as to enable him to undergo the stress of training in the Society. The writer recalls today the cheery word he left behind: "I'll be back in a few months; no one can keep me out of the Society."

And he was. About that same time a Junior for reasons of health, was sent to a little college in Sequin, Texas, conducted by exiled Fathers of the Mexican Province. Frank Finn determined to journey down with him, and, arrived in Sequin, he wheedled out of the Reverend Rector, permission to live in the college as one of Ours, wearing the cassock and helping out in prefecting and teaching. Six months of active outdoor life brought him renewed health; he hurried home to St. Louis, received a certificate affirming his excellent physical condition from the University physician of that day, with it went in triumph to Rev. Father Higgins, then Provincial, and insisted upon his readmission into Florissant. Father Higgins gave the desired permission and the following day, March 24, 1879, Frank Finn was back in St. Stanislaus to prepare for a career of Jesuit service that came to an end November 2, last. He died in the Good Samaritan Hospital, Cincinnati, after a courageous struggle with a painful malady which, during three years, had gradually worn down the spirit that had carried him through a strenuous life up until an hour before his call home came to him.

What the world in which he had labored thought

of that career is not left to mere conjecture. The obsequies of this simple Jesuit priest were made the occasion of a civic demonstration such as the Queen City, in which the full years of that service had been largely spent, has rarely witnessed. A guard of honor, composed of members of the Fourth Degree, Knights of Columbus, watched at his catafalque during the hours of his lying in state in St. Xavier Church; the Archbishop of Cincinnati celebrated the solemn Pontifical Services at his funeral and pronounced the eulogy of Father Finn's "great unselfish service" and described the "sorrow his loss has brought to the entire clergy of the diocese, the citizens of Cincinnati and the youth of the land"; the Bishop of the neighboring diocese of Covington surrounded by many Monsignori and hundreds of priests crowded the sanctuary during the impressive Church ceremonies; judges, bankers, attorneys and business men as well as men and women of humbler station were gathered in the church for the last rites over one who had loved all and labored for all regardless of class, creed or blood; and long before the beginning of the solemn function within hundreds thronged the street before the spacious old church to do reverence to the priest who had been father to the children of the parish through thirty long years; an editorial writer on the Cincinnati Enquirer staff did not hesitate to affirm: "Cincinnati has produced individuals eminent in many of the avenues of human service, but it is to be doubted that she has given to the world a more useful man than Francis J. Finn"; another wrote: "He was a most human being, tolerant of the weaknesses of people and seeking more good in the worst and, while much shall be written about his merits as a writer of books, Father Finn will be remembered best by his qualities as a noble gentleman."

We, the brethren of one who won such proud distinction in his years of generous seeking of God's great glory, rejoice to know that one of our own has merited such acclaim, but our interest centers most in the understanding of the gradual evolution of the personal character and qualities of the man who has left us such an inspiring example of what the Jesuit spirit can achieve in the upbuilding of him who wholeheartedly responds to its influence. The story of Father Finn's life among us is a singularly simple one, running along the routine of ordinary training

and ordinary labor, with never an outstanding incident or experience such as usually suggest a motive on which to predicate the future admiring regard of men. He never shone among us in higher scholarship; he was not a pulpit orator—although always an entertaining and popular speaker and a lecturer whose quiet, genial humor was ever delightful. He was pleasant, kind almost to a fault; if men spoke ill of one, he was quick to defend him with the good he knew of him; he possessed a certain mellow wisdom and a marked faculty for organization which enabled him to win the help of others in his many ventures and to arouse in them a charity and helpfulness almost as widespread as his own.

One striking gift he did possess. Father Finn had the wide experience with the young in the class room and on the playground which every Jesuit enjoys, and a keen literary taste begotten of wisely directed and wide reading from his earliest boyhood's years. His refined and cultured little mother first guided him. He therefore, as a certain admirer phrases it, joined the boy-mind with the mature judgment of the artist and published a long series for boys in which his concept of the "American Catholic Boy" became a literary reality and won for him everlasting fame and influence with the young. This achievement brought him association with leaders in artistic circles and he counted close and devoted friends among notable men of letters.

Yet his Jesuit spirit specially shone in the remarkable and unobtrusive work he did, despite a condition of long continued physical infirmities, to win souls for God. Thirty years ago Father Finn was taken out of the more limited sphere of class room activities (he was at the time teaching the Rhetoric class of St. Xavier College) and was assigned to the difficult task of replacing a tremendously popular old Indian missionary priest who had been for several years assistant pastor in the church and who had done splendid work in building up the sodalities of young men and women. A physical breakdown necessitated the release of the old pastor and Father Finn was deputed by Superiors to undertake the important post thus left vacant. That the choice was a happy one events quickly proved. Father Finn continued in charge of the Young Women's Sodality up until his death and its present membership of nearly one

thousand, its fine record of social helpfulness within and without the parish, its genuine sodality spirit ever enduring, tell the tale of its Director's zeal and unflagging encouragement.

But the full measure of Father Finn's generous spirit of service was not exhausted in this most worthy activity. We remember how Cardinal Ehrle, in his introduction to Father Brodrick's scholarly Life of Blessed Bellermine, refers to the candor and ingenuousness with which the Blessed opened his heart in the autobiographical notes which he wrote at the suggestion of Very Rev. Father General Vitelleschi. Some such evidence of refreshing candor we have in a little sketch of his thirty years' achievements which Father Finn prepared, at the suggestion of his Rector, Father Brockman, during the weary days of his last illness. The following brief excerpt will interest us all:

"Wrote twenty-one juveniles; editor St. Xavier Calendar; took charge St. Xavier School; made it free and in twenty-five years have put aside for it an endowment of one hundred thousand dollars. Have done my share to bulid up a school of juvenile Catholic writers and established a juvenile Catholic library to supply boys and girls the country over with good Catholic books. Established a commercial course at St. Xavier at a nominal fee. Began with two or three and now numbers 476. It is for boys and girls. Effects wonderful. Have done all in my power to promote good books, good entertainments,—my motto being rather to point with pride than to view with alarm. Established Little Flower Library."

An enviable record, indeed, of good work well and bravely done, and it gives not a hint of the quiet labor in the confessional, of the help extended to the sick and poor and needy, of the zeal that kept aglow the fine Catholic Faith enkindled by St. Xavier's pioneer priests and pastors, of the strangely gentle attractiveness of the man who lured so many, who had migrated from its changing district, back to pray before the old shrines and to renew the old spirit in their precious memories.

Father Finn was buried in the new St. Joseph's cemetery on Tuesday, November the sixth, following a solemn pontifical Mass at St. Xavier Church, at which Archbishop, John T. McNicholas was the celebrant. Assisting His Grace at the altar were Fathers

John F. Hickey, assistant priest; William J. Anthony, deacon; Francis Reardon, subdeacon; and Edward Roelker, master of ceremonies. Representatives of the Franciscan and Passionist Orders were deacons of honor. The Scholastics filled the minor offices. The Brothers from St. Xavier and Milford were pallbearers.

Bishop Francis J. Howard, of Covington, and the following Monsignori occupied chairs in the sanctuary: Joseph H. Albers, chancellor, Urban Vehr, P. J. Hynes, Charles E. Baden, Bernard Moeller, Henry Waldhaus and Tobias Dahdah, chorbishop.

Very Rev. Bernard F. O'Reilly, S. M., and several Brothers of Mary from the University of Dayton, were present.

Sixty-five priests attended the funeral Mass, including representatives of all the religious orders in the city.

Protestant ministers, judges, attorneys and business and professional men filled St. Xavier Church.

The tremendous outpouring of men, women and children of all classes was a tribute to Father Finn and bore witness to the high esteem in which he was held by people of all walks of life in the city of Cincinnatti.

The honorary pallbearers represented every department in the college, the Alumni, the high and parochial schools, every council of the Knights of Columbus of Greater Cincinnati, together with a large group of prominent citizens.

Beautiful tributes were paid Father Finn by all the newspapers in the city, both in editorials and in special articles.

The remains of Father Finn were viewed by many thousands as the body lay in state at the Rectory on Sunday, and at the Church, Monday and Tuesday preceding the funeral.

After the Mass, His Grace Archbishop McNicholas, gave a most touching eulogy of Father Finn.

Brother John M. O'Brien, S. J.

Brother O'Brien died at Woodstock in the early morning of November 30th, 1927. Though he was unconscious and beyond the reach of all human aid and remedies when the Spiritual Father went to his room shortly after five o'clock that morning, there

was still some evidence of life; indeed his soul seemed to be lingering and awaiting its final shriving and preparation for eternity.

The good Brother had just completed his tenth year in the Society, dividing the period equally between Poughkeepsie and Woodstock. His admission at the rather advanced age of 61 was out of the ordinary, and we are inclined to view it as a special favor of our Holy Father St. Ignatius, to him who had been his faithful client for many years. Even in the world, Brother O'Brien had led a life of almost religious regularity. He practiced the virtues of trained Religious and followed many of their exercises. He donated his library to the Society, and it was transferred almost intact to the novitiate for the use of the novices. His love for the Spiritual Exercises of St. Ignatius was that of an enthusiast. Before his reception as a brother postulent, he never missed an opporunity of making them; and several times he went through them at St. Andrew-on-Hudson. To them may be attributed the rapid progress which he made in the spiritual life, and the close union with God to which he attained according to the testimony of those who knew him intimately.

While in the world he had also been remarkable for his zeal for religion and for his spirit of Charity. Not a few who entered the religious state were encouraged and assisted by him in realizing their holy ambition. His love for the poor was proverbial in spite of his efforts to conceal his benefactions; and no worthy applicant was ever refused a generous alms. He found that he could best remain unknown in his charity by making the Little Sisters of the Poor his almoners. Rarely did they find one so deeply in sympathy with their admirable work for God's poor.

On entering the Novitiate he wished to show his gratitude to God for his holy vocation by cheerfully devoting to religious causes the bulk of a fairly large estate. In the Society he found our religious life most congenial; and in spite of the handicaps of age and health, he quietly and generously adapted himself to our community life and spirit. While his humility was his outstanding virtue, he also showed forth in a more than ordinary degree those pleasant fruits of the Holy Ghost:—peace, patience, benignity and modesty.

At the Novitiate he cheerfully applied himself with the greatest indifference and submission to the humblest tasks and offices. When these were performed his favorite place was in the presence of the Blessed Sacrament.

At Woodstock he was assistant procurator; an office for which his former career in business had peculiarly fitted him; and he was happy to render every possible service to his good Mother, the Society, that had so kindly drawn him into her peaceful paradise. To him may well be applied the words of Wisdom, that "being made perfect in a short space, he fulfilled a long time"; and it may not seem strange if, having been so ardently devoted to our Holy Father, St. Ignatius, throughout his life, he should also closely resemble him in the manner of his death.

Books of Interest to Ours

Literary Art and Modern Education by Francis P. Donnelly, S. J., New York. P. J. Kenedy & Sons Cloth, $1.75.

The learned author of this volume is celebrating the fiftieth year of his educational work by presenting us with some pertinent thoughts on art, the faculties of man, and education. Having watched educational vagaries die, pet theories explode and idealistic conceptions pass into oblivion, his experience strengthened his belief in the traditional method of education. Of course, the day of educational experimentation has not passed. Father Donnelly points out what is wholesome and sensible in modern education, and what, on the other hand, is unwholesome and futile.

The author has treatod a great variety of subjects which extend from an analysis of humor to mental tests and vocational training. Yet underlying all this variety are unifying principles which may not, at first, be apparent to the superficial reader.

The book is divided into three sections: The first is "Humor and Criticism," which treats of the mental aspect of humor as opposed to some modern psychological principles; the permanence of critical principles is also stressed.

The second division discusses "Traditional Education." The appealing sanity of Father Donnelly's views is ballast for a very unstable ship of education. He comments on the educational methods of science and art, the unity of education through the art of expression, the ideal system of moral training, and true democracy in secondary education.

The final section discusses "Standardizing, Testing aud Trade Schools." Here he points out the futility and injustice of vocational training and the folly of our present mental tests. Being a constructive critic, he never fails to suggest a remedy where he discovers a fault. This section should be especially appealing and helpful to teachers, educators, and all Americans who are vitally interested in the educational welfare of the nation. It is alive with spirited writing, restrained irony and stimulatiug comparisons.

The Indian Gold-Seekers, by Henry S. Spalding, S. J. Benziger. 1927. Net $1.50.

The mountains of Wyoming, a gold mine, and honest-to-goodness Indians! Transported to such a setting, young Walter Ledyard of St. Louis takes a fresh lease on health, and finds his new life intensely

interesting. And so would any normal American boy, whether he hails from Tocoma or Tuscaloosa.

A fair glimpse is had of Jesuit Missionary activity among our American Indians, while some good lessons are offered to the reader in very palatable form. "Brother Terry" gives the author a chance to explain the life of our Jesuit Lay-brothers, which he does briefly but well. There is a fund of information that will make a special appeal to Boy Scouts. Father Spalding's many young friends will thank him for this latest good tale of the always-thrilling West. Deep down in their hearts they may feel sorry that Walter had to return to St. Louis—*and go back to school!* And they will surely look forwand to spending more time with "Crooked Canoe" and "Mountain Lion", the well-paired heroes.

Perspectives in Classical Bibliography.

The last attempt at recapitulating the chief contributions to classical study has been Klussman's *Bibliotheca scriptorum classicorum*, the fourth volume of which appeared in 1913, at Leipzig, (pub. Reisland). It summarized the books and periodicals of the period 1878 1896.

For the first quarter of the present century, the incessant productions of classical philology have been recorded chiefly in Bursian's quarterly *Bibliotheca philologica classica*, which appeared at Berlin, and which now continues as an annual at Leipzig; in the French counterpart, the *Revue de philologie*, with its affiliated *Revue des Revues*, and *Revue des Comptes rendus*, edited by the Abbé Lejay and J. Marouzeau; finally, in the English organ of somewhat later date and lesser scope. *The Year's Work in Classical Studies*, published at Bristol. These quarterly and annual accumulations have had many lesser rivals, none of which have approached them in completeness. Yet despite their preeminence, they remain insufficient in that they are unwieldy accumulations; twenty-five years' growth must be reorganized under approppiate rubrics, and twenty-five volumes be fitted into one. It is time for a new recapitulation; and we have a first part of it in the recent

Dix Années de Bibliographie Classique, pour la période 1914-1924. By J. Marouzeau; Paris, Société d'édition "Les Belles-Lettres", 95, Boulevard Raspail. 2 vols. 1927.

It is hard to exaggerate the utility and the necessity of this work. More than 1,200 pages of minute print here preserve in an ordered scheme, the list of books and articles published during the war and reconstruction periods. In classical, as in other scholarship, the chief condition of progress is a knowledge of the certain or probable findings which other scholars have made, a familiarity with the present state of the question at issue, an orientation which takes note of, even if it departs from, the position which others hold. And it goes without saying that during the ten chaotic years which the book covers, such a condition of progress was not easy to realize.

The first volume is entitled "Authors and Texts". Here every-

thing is arranged with reference to the classical authors and texts themselves: thus, Aeschylus, Alcaeus, Anti-atticista, Aristophanes; and again, Caesar, Cato Maior, Catullus, Comica varia, Cratylus, etc: all the way from Abercius to Zosimus. And if the book is called a bibliography of the classics, it must be borne in mind that Christian and mediaeval writings have of late been widely invaded by the profane scholar, who for reasons which are not always irreproachable lays claim to a new domain in the name of Greek and Latin. We find, accordingly, besides the headings we expected, others such as Basilicis, Concilia, Cypriani quae feruntur, Hymni Christiani, Mediaevalia Carmina, and the like. Under each of these titles we find ranged, firstly, any textual edition of the writer which may have been issued within the ten years; and secondly, studies, articles and chapters which have been attached to his name. In the search for articles, more than four hundred periodicals have been examined; and the list of them, appended to the preface, may well serve to astonish anyone who here catches a view of the vastness of a long-worked field.

In both volumes, each volume is followed by an indication of the reviews and comments that have been made upon it; and wherever possible, its substance has been put into a brief sentence.

The second volume is devoted to "Matters and Disciplines." The history of the literatures, linguistics, metric, music, history of texts, papyrology, archaeology, art, social and economic studies, law, philosophy and religion sum up the "matters". The "disciplines" are found to embrace humanism, the organization of educational systems, the methods of actual pedagogy, a knowledge of the classical "encyclopedia", of bibliography and the instruments of work.

In this vast compilation, which must surely contain more than 30,000 main indications, apart from the indications of review, it would be idle to stop at this or that detail. It is not uninteresting, however, to note certain proportions which serve to indicate the relative attention which each classical author is receiving. At an average of twenty-five items to the page, the bibliography of Virgil occupies twenty pages; that of Homer occupies twenty-four, of Cicero twelve, of Caesar five, of Plato sixteen, of Plautus five, of Seneca seven, of Sophocles nine, of Demosthenes two. There is no escaping the significance, then, of the thirty-five pages that are required to list the studies on the Septuagint, the Greek New Testament, and the Vulgate. This in the most disturbed decade of modern history, and on the basis of a documentation which scripturally is far from complete.

In the second volume, undoubtedly the most impressive story is that of archaeology. More than 175 pages are given to the tale of excavation, description, hypothesis and further research now familiar to the daily press. Delos, Sardis, Pergamus, Corinth, Ostia, Veii, Tivoli, Mycenae—in brief, it is a systematic and extensive reconstitution of the ancient world that archaeologists are aiming at. There is a pre-Italic, a Maltese, an Iberic, a Carthaginian, a Roumanian,

a Rhenish archaeology. Roman archaeology has its own technique and scope, Egyptian and Gallo-roman have others. And just as one becomes impressed with the magnitude of the actual operations, he he is assured that the archaeologist has not yet scratched the surface of the field. W. H. Buckler, in the American Journal of Archaeology, lists 350 sites, in Asia Minor alone, which await the first excavator.

Hardly less extensive is the catalogue of works upon classical linguistic. This relatively new discipline, which essentially consists in an historical and comparative approach to the study of inflection, syntax, vocabulary and style, has always made itself felt in American Latin studies, due largely to the influence of Gildersleeve and of Bennett. Elsewhere, the interest was not always the same; but the last fifteen years seem to have more than have remedied the deficiency. There are separate and rival schools in linguistic, of Geneva, of Heidelberg, of Paris, and even Sweden has found its own approach.

Examining so ambitious a book, one is not surprised to know that it is the result of a collaboration. M. Marouzeau has organized, in connection with it, a Society of Classical Bibliography, registered largely from among his colleagues and pupils. But it is no less the result of a collaboration and an interest more international in character. That commission of the League of Nations which aims at using the cooperation of scholars to effect more friendly contacts between different countries, has subdelegated a Commission of Bibliography, which plans to reorganize scholarly publications on an international basis. The first and hasty fruit of their efforts has been an *Index Bibliographicus*, bearing the name of M. Godet, director of the National Library of Switzerland: a compilation of a thousand shortcomings in its thousand names of associations and magazines. But the future promises better. The League's Commission of Bibliography proposes to undertake other bibliographies after the model of the "Dix années", to which it has played late sponsor; and in this connection, the advice of Marouzeau and others has already been sought.

For classical bibliography earlier than that listed in Klussmann, the following recapitulations are used: for the period 1830–1880, Englemann's *Bibliotheca scriptorum classicorum*, 8th ed., revised by Preuss, published at Leipzig 1882; for the period 1700–1830, Schweiger's *Handbuch*, published at Leipzig in 1832; and for the whole previous period, from the beginning to the seventeenth century, the classic compilations of J. A. Fabricius, the *Bibliotheca latina* (2nd ed. at Leipzig, 1774), the *Bibliotheca graeca* (4th ed. at Hamburg, 1809), and the *Bibliotheca latina mediae et infimae aetatis*, (2nd ed. at Florence, 1858).

For classical bibliography of the period after 1924, there remains the annual of Bursian, the Year's Work in Classical Studies, and a new annual successor to the Revue de philologie with its allied bulletins:

L' Année Philologique. Annual, edited by J. Marouzeau; Paris, Société d 'édition "Les Belles-Lettres". Vol. I, 1927.

This is to be in the same form, and under the same management, as the "Dix années,' which it continues. The first volume contains the bibliography of 1924, 1925, 1926. The second volume which is announced for December 1928, will contain the bibliography of 1927; and in this fashion the compilation will continue.

But in recapitulative bibliography there still remains the gap between the years 1898 and 1914. M. Lambrino, professor at the University at Bucharest, has announced that he is preparing a work which will cover this period.

For the needs of the classroom, several smaller bibliographies hold recognized authority. The indications at the end of each chapter in Sandys' *Companion to Latin Studies*, and Whibley's *Companion to Greek Studies*, go to 1921 and 1916 respectively. Laurand's *Manuel* (Picard, Paris) is being constantly reedited in separate fascicules, and for the orientation of undergraduates is considered supreme. A fault, however, charged against it is its tendency to neglect the listing of periodical literature, although personally Father Laurand is known to be extremely well-versed in philological magazines.

A student-bibliography published some years ago in the Classical Weekly is often referred to; and for Greek there exists an inexpensive manual published in 1914 by Masqueray of the University of Bordeaux: *Bibliographie pratique de la littérature grecque* (Paris, Klincksieck). There is nothing of the sort for Latin.

The catalogues of certain publishers and book dealers, are, within their limits, repertoires of classical bibliography. Those of the Cambridge University Press, of the Oxford University Press (American Branch, 114 Fifth Avenue, New York City) of G. E. Stechert (31 E. 10th St., New York City), and catalogues No. 524 and 530 of G. Fock, Leipzig, are valued.

The dissertations written by candidates for degrees in American and other colleges are tabulated in several sources. For instance:

U. S. Library of Congress, List of American Doctoral Dissertations. Annual. 1912, forward.

Ministry of Public Instruction, France. Catalogue des théses. . . . 1885, forward.

Maire. Répertoire alphabetique des thèses de doctorat-ès-lettres des universités françaises, 1810–1900. Paris, 1903.

Bibliothèque nationale, Paris. Catalogue des dissertations. . . . provenant des échanges avec les universités étrangères. 1884, ff., annual.

Fock. Bibliographischer Monatsbericht über neuerschienene Schul-und-Universitätsschriften. Leipzig 1890–99.

Jahresverzeichnis der an den deutschen Universitäten erschienenen schriften. 1887 to present. Berlin.

Klussmann. Systematisches Verzeichnis der Abhandlungen. . . . 1876 to 1910, in five volumes. Leipzig, 1889–1916. (Includes indications upon the professorial "program essays" which are customary in Germany.)

Other sources which are of service in keeping abreast of recent publications and findings, are the discursive "chronicles" and "bulletins" which appear in various periodicals. These chronicles usually take the form of articles, though sometimes they are undisguisedly bibliographic in form. Among a great number, these few are of easier access or of more immediate importance:

Chronicle of Latin societies, projects, movements etc. Marouzeau, in the Revue des études latines.

Chronicle of Etruscan archaeology. Picard, in the Revue des études latines, annually.

Chronicle of Greek and Roman history. Besnier, in the Revue des questiones historiques. This chronicle was interrupted during the war, but has been resumed since 1922.

Chronicle of law, sociology, economics in antiquity. Perrot, in the Revue historique de droit français et étranger.

Chronicle of antiquities, in the American Journal of Archaeology.

Chronicle of Byzantine studies, in Byzantion.

Chronicle of Alexandrianism, in the Journal of Egyptian Archaeology.

The periodicals themselvef are legion, and all have their varying worth. Among the more profitable may be named *sensu aiente*, the following:

(American)
Classical Philology (University of Chicago)
Classical Journal (University of Chicago)
Classical Weekly (Classical Association, Mid. Atl.)
Classical Bulletin (Missouri Province S. J., Florissant)
American Journal of Philology (Johns Hopkins)
Philological Quarterly (University of Iowa)
Transactions of the American Philological Association.
Language (Linguistic Society of America)
Memoirs of the American Academy in Rome
Art and Archaeology (1800 E. St., Washington, D. C.)
Bulletin of the Museum of fine arts (Boston)
Bulletin of the Metropolitan Museum of Art (N. Y.)
Museum News (American Association of Museums)

(English)
Proceedings of the Classical Association
Journal of Roman Studies (Roman Society)
Journal of Hellenic Studies (Hellenic Society)
Classical Quarterly (Murray, London)
Classical Review (Murray, London)
Philologia (London Philological Society)
Proceedings of the Cambridge Philological Society
Papers of the British School at Rome
Annals of the British School at Athens

The Year's Work in Archaeology
British Museum Quarterly

(France) Revue des études latines (Société des études latines) 1923 ff
Revue des études grecques (Société des études grecques) 1867 ff
Revue des études anciennes. Vol. XXX, 1928
Revue de philologie, 1876 ff; 3rd series, vol. 1, 1927
Bulletin de l'association Budé, 6th year, 1928
Les humanités, 1924 ff. (Hatier) (themes, etc.)
Trait d'union (French Provinces, S. J.)

(Germany) Philologische Wochenschrift, 1920 ff. Fusion of the two chief periodicals existing before the war.
(Many new periodicals were established about 1926: Gnomon, Die Antike, Logos, etc.)

(Belgium) Revue belge de philologie et d'histoire, 1922 ff Brussels.
Le Musée belge (and the Bulletin bibliographique, separately printed). vol. 33, 1928. Liége.
Humanitas, 1926 ff.
Nova et Vetera (organ of Catholic secondary schools).
Les Essais pédagogiques (Belgian Province, S. J.)

(Italy) Aevum, 1927, ff. The Catholic University at Milan.
Rivista di Filologia.

The smaller countries have nearly all some one periodical, at least, written in French, German, English or Latin. Thus:

Eos. Commentarii Societatis Philologiae Polonorum Edited by Thaddeus Zielinski.

Litteris. An international Critical Review of the Humanities. Edited by the Literary Society of Lund, Sweden.

Bulletin of the Norse Society of Linguistic. (Articles of general interest are edited in French, English or German).

Janus. (Begun in 1919, discontinued, restored 1923). Holland. Edited in Latin, and devoted to printing ancient, mediaeval or modern latin texts. Organ of the "Civitas Nova", society of modern humanists.

Mnemosyne. Bibliotheca philologica Batava, Latin.

The Holy Sacrifice of the Mass. By Martin J. Scott, S. J. New York. P. J. Kenedy & Sons. $1.50.

The publisher's blurb on Father Scott's book tells us that "it requires no effort to read this book because the style is as easy as the subject is interesting. It is written for the general reader, and shunning theological whys and wherefors, gives a simple, comprehensible explanation of the origin and nature of the Mass, and the significance of the liturgy, lights, vestments, etc." To all of which we readily

Teacher Tells A Story. Book II. By Rev Jerome D. Hannan, D.D. Benziger Brothers, New York.

Doctor Hannan's "Teacher Tells A Story", Book II gives to teachers subscribe. Father Scott has, as all know, an unusual gift of concise, straightforward expression; better perhaps than this is his almost uncanny perception of just what the layman needs to know and wants to hear about his religion. Both of these qualities of the author appear to advantage in this book on the Mass.

In the opening chapter an exposition of the nature and need of worship of God in every man's life leads directly to the Mass as the great liturgical act of worship in the Church of Christ. The chapter on the nature of the Mass sketches, rather summarily of course, the explanation of the Mass and its relation to the Last Supper and the sacrifice on Calvary which has been so exhaustively developed by Father de la Taille in his book "Mysterium Fidei"; though one notes in preceeding and subsequent chapters of Father Scott's book several statements which can hardly be accepted if one is to follow Father de la Taille's theory. However, Father Scott devotes less than three chapters to the theory of the Mass; the rest of the book is eminently practical in scope.

The several chapters on the altar and its various appurtenances, on the chalice and other sacred vessels, the vestments, lights and language used in the Mass, contain an amazing amount of information that will surely be of great interest to the laity. The last five chapters consist of a very informative description of the actual liturgical celebration of the Mass, from the prayers at the foot of the altar to the last Gospel. This section of the book is particularly well done, emphasizing as it does how the whole series of prayers and ceremonies in the Mass centers about the sacrificial action in the liturgy.

One has only one regret after finishing Father Scott's book, and that is that he did not see fit to treat at greater length of the fruits the laity may hope to garner from devout participation in the offering of the Holy Sacrifice. True, there is available to English readers Father D'Arcy's "The Mass and Redemption", several chapters of which give a popular presentation of this subject of the fruitfulness of the Mass; there is too, in English translation, the Abbé Grimaud's book, "My Mass", an excellent development of the point that, as Cardinal de Lugo says, "besides the priest the faithful who are present at the Holy Sacrifice . . . truly *offer* the sacrifice, and hence it is not merely *offered for them* by the priest"; so that the Mass becomes not merely the most perfect manner of offering to God the worship we all owe to Him, but also the source of personal fruit to each one of the faithful present, since it is in a very true sense each one's personal offering to God. This is an aspect of the layman's relation to the Mass that can hardly be too often dwelt upon, and one somehow feels that no one better than Father Scott could have undertaken the task.

Be that as it may, it remains certain that no one will read Father Scott's book without a great increase in intelligent interest in the Mass, and a corresponding deepening of devotion during his participation in the Holy Sacrifice on our altars. "It is the Mass that

matters", and Father Scott will, one feels sure, help to make it matter much more to those into whose hands his book is placed.

Le Père Adolphe Petit, S. J.,(1822-1914): par E. Laveille, S.J.;

Editions du Museum Lessianum:

This biography is the twenty-fourth volume of the Department of Ascetical and Mystical works of the "Museum Lessianum", being published in Belgium and France. Although plainly bound; the book s well arranged and makes easy reading. As a biography, this life of Father Petit has much to commend and very little, if, indeed, anything at all, to criticise unfavorably. The author confines himself strictly to giving an account of the life and life-work of Father Petit; but even this must be but a bare summary of the tremendous work done by Father Petit, not only in Belgium and France, but throughout the entire Church by the influence of his writings. This summary, then, covers 291 pages, in twelve chapters, of which the first four are devoted to a clear and comprehensive sketch of the well-known Tertian-Instructor, and the remaining eight to the outlining of his various works. Father Petit was a poor boy whe persevered in the face of most discouraging difficulties in following his vocation, and he found that that vocation was to the Society of Jesus. From even his early days, and throughout the whole of his seventy-two years in the Society, he was a clear attractive preacher. At the age of forty-three he was made Instructor of Tertians at Tronchiennes, and soon after was entrusted with the Rectorship at the same place, which continued to be his residence for nearly half a century. Many of Father Petit's books are familiar to the clergy throughout the Church; the "Templum Spirituale Sacerdotis", and the five volumes of the book of meditations for priests, "Sacerdos Rite Institutus" both with the especial recommendation of the Holy See, have been very popular. His last book, (translated into English by Marian Lindsay), called "My Bark", was written when the venerable old man was nearly ninety years of age. Father Petit will always be dear to the clergy and laity of Relgium as the Father and Founder of the Laymen's Week-Rnd Eetreats in Belgium; of the "Union Sacerdotale", an association of the secular clergy, in Belgium and northern France; and of the "Dames du Calvaire", a congregation of widows who have done wonderful work in devoting themselves to the care of incurable diseases. To these bodies of men and women, and to the "religious communities that he cared for, to the chosen souls that he directed, to the numerous works of which he was the founder", writes the author, "I have dedicated this 'Life' of an apostle, revered by many as a saint". Not only because the lives of holy men are an inspiration, but more truly because the simple telling of a simple man's untiring energy in the work of seventy-two years of apostolic life is an inspiration, many will welcome this Life of Father Petit, who may someday, there is reason to believe, be honored as a saint by the Church for which he toiled so long and so successfully.

of the second grade 175 stories, destined to take the dryness and slowness out of the children's Religion Hour. Like Book 1 the stories are not intended to supplant the catechism, but to teach moral lessons in a fashion most relished by the pupil. Religion grows with the child; hence it is important to train the child while young, in religious habits. The Christian teacher can claim no success unless he sees that religious habits are solidly formed in his pupils, for these will later become their outward profession of faith. In part 1, the stories explain in detail each article of the Apostles' Creed, with various reviews and questions. The final twenty-five stories, however, treat of the different forms of prayer. Part 2 dramatizes thirty-two of the stories so that they can be acted by the children. Besides, several other hints are given to show the teacher how to keep the active and imaginative young minds busy. *RELIGION HOUR.* Book 2. —the same author— is a supplementary reader to "Teacher Tells A Story", Book II. It contains thirty-two story-lessons on conduct and religion.

The Theology of St. Paul. Vols. I and II. By Fernand Prat, S. J. Translated from the French by John L. Stoddard. New York: Benziger Brothers. $6.50.

The scholarly convert who gave us Father Felder's "Christ and the Critics" in English, has enriched our English theological literature with another treasure. His version of Father Prat's "Theology of St. Paul" is an excellent piece of work, fully accurate and only on rare occasions betraying its French origin. The book is a monograph on Biblical theology. With the fourteen "Epistles of St. Paul" and "The Acts of the Apostles" as sources the author sets himself to answer the question: What portion of Catholic dogma do we owe to the inspired writings of the Apostle St. Paul? His method is both analytic and synthetic. In the second volume, Father Prat has gathered the scattered teachings of the Apostle and presented them in an ordered system; in the first volume each epistle, studied in the light of circumstances which prompted its wri ing yields its contribution to this "*summa theologica*" of St. Paul. Questions of authenticity and other introductory matters are taken for granted except in cases where special treatment is demanded. It is hardly to be expected that all will agree with all the conclusions of Father Prat, but be it said in his favor, where probabilities are involved he usually presents very cogent arguments for the side which he defends. While all will welcome his brilliant defence of the Pauline origin of the "pastoral epistles", not so many will think with him that Barnabas is responsible for the actual writing of "Hebrews". Again, the evidence of the "Acts" is certainly against the conclusion that the Apostolic decree: (Acts: XV) "concerned only the mixed Church of Antioch. . . . . and the churches of Syria and Cilicia".

The second and last volume of Mr. Stoddard's translation of Fr. Prat's study of Pauline theology reveals the same high standard of

fidelity to the original and graceful idiomatic expression which won such universal praise at the appearance of the first volume. The work of Fr. Prat needs no encomium; it long ago won high place in the field of positive theology. A brief description of volume II, then, will suffice for those who have not access to the original. From the elements which an analysis of each separate epistle yielded, the author with masterly skill here constructs for us the systematic theology of St. Paul. The great Apostle does not put in writing the full content of Christian revelation; the occasional character of his letters precluded any such purpose on his part. But even the casual reader would soon recognize that Christ and His work of Redemption is always on his pen as He is always in his thoughts. And this is a Paulinism that Fr. Prat portrays for us in the second volume of his work. After a preliminary "book" which defines and gives the true source of Paulinism, the author groups in succession the texts which portray the sad picture of a world without Christ, and the plan of Redemption set in motion by a loving Father. Then Christ appears. His Person and office are described, and the rich fruits of the Redemption communicated to us through the Sacraments of the Church. which is the Mystical Body of Christ.

The first volume closes with many illuminating appendices cotaining studies of Pauline work—use and the latest work on Pauline theology concludes with over one hundred pages of very scholarly "detached notes or Andies of more difficult words and concepts of St. Paul.

Both works, volume I and volume II have won an honored place in French theological literature.

VARIA

From The Eternal City

The Union of the Pontifical Institutes with the Gregorian University.

In pursuance of the policy the Holy See has so much at heart, His Holiness, Pope Pius XI has issued an important document to consolidate and further higher ecclesiastical studies in the Holy City. In effect, the Gregorian University is enriched by two flourishing faculties, those of Biblical and Christian Oriental studies. It is confidently expected that, by the pooling of resources which this aggregation of the Biblical Institute and the Oriental Institute to the older University entails, considerable stimulus will be given to research work in all branches of the sacred sciences. The practical character of the new ideal is emphasized by the provision that the library of each institute is to be equipped with catalogues of the other two.

As a result of its aggregation to the Gregorian University, the Biblical Institute is removed from the jurisdiction of the Pontifical Biblical Commission. In passing, it may be remarked that the Pontifical Commission for the revision of the Vulgate, entrusted to the Order of St. Benedict, is distinct from both these bodies. A further notable result is that the Biblical Institute now receives authority to confer the Doctorate of Sacred Scripture, a privilege previously reserved to the Pontifical Biblical Commission. By these provisions is marked the passage of the Institute from, so to say, adolescence to full maturity. By its progress since its inception by Pope Pius X in 1909 it has established its claim on the gratitude of all who value the defense and exact study of the Word of God. Not least among the benefits it has been instrumental in conferring on the Catholic world is the new house recently founded in Jerusalem for the furtherance of archaeological and geographical studies in the Holy Land.

PIUS PP. XI.—MOTU PROPRIO.

On the Association of the Pontifical Institutes for Biblical and Oriental Studies with the Gregorian University.

It is with great joy and gladness that we now see brought almost to its full realization a project, that has been particlarly dear to our heart and which we have never ceased to foster with a parent's watchful interest and care. We refer to the completion of the new buildings, which in our Letter *Ea Inter* of the fifth day of May, 1924, we insisted should be built for the use of the Gregorian University. Indeed the construction of this residence appeared to us to be an affair of such importance that we commemorated the laying of the foundation-stone on the golden medal of that year.

It was certainly appropriate, as we made quite clear in our letter, that this University, to which, through its long record of four centuries, ecclesiastical students from almost every corner of the world have flocked in increasing numbers, should have a material setting that would reflect more fittingly the dignity and high import of its office, and be at once more adequate to the number of its students and the increased diversity of its instruction and better furnished with the equipment that these studies demand. Further our interest in the growth of this Academy has been manifest not only in our anxiety to secure for it a worthy abode but also in our wish, as in the wish of our predecessors, so to complete it in every department that, fully equipped and thoroughly adapted to the special needs of this age, it should be, for every class of ecclesiastical study, in the fullest sense of the word, a true University.

In accordance with this desire, then, we have, after long and mature consideration, deemed it appropriate that the two Institutes of Biblical and Oriental Studies be connected with the Gregorian University, by a closer and more intimate bond. And in this, the very course of events, guided it is true, by the efforts of our predecessors, has enabled us to attain to the happy fulfilment of our cherished idea; we cannot fail to recognize the hand of Providence in the enrichment of this city with a pontifical University, which is not unworthy of our patronage, and fulfils in every way the expectation of the Apostolic See.

Those responsible for the direction of the Gregorian

University, had already recognized the importance of both Biblical and Oriental studies, especially in this, our age, and at the same time understood the dangers that may be involved in such pursuits; they realized immediately that these modern needs were not adequately provided for in the ordinary course of exegesis and introduction to Sacred Scripture, and in the schools of Eastern languages. Consequently, as long ago as 1908, with the approval of our predecessor, Pius X, they introduced a higher school of Sacred Scripture, that was intended to prepare the way for the formation of a new Faculty. The experiment proved, however, to cover so extensive a field and to involve so many additions to the teaching staff and facilities for study, if these subjects were to be adequately developed and yet remain immune from the taint of rationalistic methods, which are the source of many dangers to the faith, that our predecessors, decided upon the foundation of a special Institute, to be placed under their particular ward and viligance. Their intention was "that there should be in Rome a centre of higher Scriptural Studies," (Pius X, Litt. Ap. Vinea Electa, May 7, 1909) in which picked scholars from seminaries throughout the world should receive a course of instruction in order that subsequently, "with the guarantee of mature and sound learning," (Pius X, Litt. Ap. Scripturae Sanctae, Feb. 2, 1904.) they might be able to interpret the Sacred Books without danger of ignorance or error.

This project, which Leo XIII had long entertained but was never permitted to bring to a conclusion, was realized by Pius X in the Apostolic Letter *Vinea Electa* of the seventh of May, 1909. In it the Pope inaugurated in this city the Pontifical Biblical Institute, presenting it with a suitable building for its accommodation and giving it, in his foresight, a provsional Constitution, which "was to be changed and improved, according as the conditions of the time should demand and actual experience might dictate or suggest." (Benedict XV, Litt. Ap. Cum. Biblia Sacra, Aug. 15, 1916.)

Considerations of a similar kind exerted their influence upon our immediate predecessor, Benedict XV. Considering, as he did, the present needs of the Church and the peoples, and burning with a desire to hasten, if he might, the advent of that day when there should be but "one fold and one shepherd," and with the particular purpose of leading back the Eastern

Nations to the unity of the Church, he decreed in the Motu Proprio *Orientis Catholici* of the fifteenth of October, 1917, that a Pontifical Oriental Institute should be founded in this city. In our Apostolic Letter *Decessor Noster* of October 14, 1922, we willed that this work should be committed to the Fathers of the Society of Jesus, to whose care Pius X had already entrusted the Biblical Institute.

In devoting its earnest attention to the study of scriptural and oriental subjects, the Gregorian University does but follow the example set by its disciples in former days. Whenever the situation was urgent and the needs of the Church so demanded, it has inaugurated new branches of instruction. This is shown sufficiently in the setting up of the famous Chair of Controversy, occupied with such distinction for many years by the Blessed Robert Bellarmine. Moreover it is well known that the labours of this celebrated doctor of the University were directed not merely to the conversion of the so-called Reformers but to the return to the One Church of the Eastern nations as well.

Accordingly, since these two Institutes now prosper with the fair promise and full fruits of success, and further, as a college at Jerusalem has lately been acquired to render the Biblical Institute doubly perfect and complete—that we may fulfil our cherished purpose—after mature deliberation, of our own accord and assured knowledge, we determine and decree that the Biblical and Oriental Institutes be bound in association with the Gregorian University, and in very truth we so bind them that these two Faculties, in union with the other Faculties of the Gregorian Institute, may together constitute one Pontifical University of Ecclesiastical Studies, though under such conditions that each Institute, the Biblical and the Oriental, shall continue, notwithstanding, to exist in its own right and be subject immediately only to ourselves and our successors in the Apostolic See.

The importance of this association and the many and varied advantages that may be expected to accrue therefrom, will be universally apparent. The circumstances of modern life make such demands in the matter of knowledge upon men in Sacred Orders that the several Institutes, however well equipped they may be, as long as they refrain from mutual association and intercourse, can only attain with the utmost diffi-

culty, or, perhaps, cannot attain at all to the end which the Church has in view—to wit, the progress of sacred sciences and the eternal salvation of mankind. From the union, of which we have spoken, there will be this advantage, to begin with, that lecturers on different subjects will be enabled to meet and co-operate with one another with greater facility and frequency: it will be easier for them, by dint of mutual assistance and advice, to write and publish books and commentaries and periodicals. The new arrangement should be of equal benefit to the students who frequent these Academies: those, who are specializing in a particular branch of study, will be able to attend the lectures, given on general and fundamental subjects, and profit by the advice and private tuition of the lecturers concerned; while others, who are following a more comprehensive course and studying to become professors in their turn, will have the opportunity of consulting an expert in any department, to which they may find it necessary to turn. In addition the house at Jerusalem is to be made available for all classes of students. Since, however, a well-stocked and carefully arranged library is one of the chief requisites for successful study, it will be no inconsiderable advantage that the three libraries in question, although they are to remain in their respective buildings, can be so amalgamated that they form, for practical purposes, one complete storehouse of knowledge on ecclesiastical and kindred subjects. Access to the books will be made more convenient both for the professors themselves and for those who are preparing for a professorship, if in each of the Institutes an index is kept of all three libraries; further it is our earnest hope that all three Academies will take greater pains than before and spare no expense to make their individual libraries as full and complete as they can.

The brief indication which we have given of the manner in which the three component parts of the single University should combine in subserving their common end will be supplemented, as occasion may require, by particular degrees: but we judge it best here and now to confirm with all necessary amplification the existing rights and privileges of each separate body.

First, then, by this, our Motu Proprio, we confirm and ratify, in favour of the Gregorian University and the two associated Institutes, all the rights and

privileges which were granted to the Gregorian University by Julius III, Pius IV and Gregory XIII, and subsequently, after the restoration of the Roman College to the Society of Jesus, confirmed by Leo XII. Furthermore, we confirm and ratify the additional concessions of Pius IX and Leo XIII (as confirmed by the latter) together with all grants made by ourselves since our Pontificate began.

But there is one concession to which we would call particular attention, in order that there may be no question about the high importance which we attach to every encouragement and stimulus that may inspire our beloved Catholic youth with an interested earnestness in the pursuit of learning. Once more, then, and in express terms, we impart to the Gregorian University the power of conferring the full series of Academic degrees in the faculties of philosophy, theology, and canon law (as is provided in the letters and decrees of our predecessors and ourselves), to all those who, under the guidance and direction of its teachers, have followed the courses in these subjects, and proved their competence by examination.

Nor is this all. There are those who, though they have successfully covered the whole curriculum of Philosophy and Theology (either in the Gregorian or some other Roman or foreign University) and are not deficient in sound and thorough knowledge, are yet, for all that, not equipped to become writers, or teachers of real distinction. The reason for this is that they have not had the opportunity of research work or of studying the sources of their subjects—have not, in a word, followed those advanced courses which are specially designed for future professors. And it is precisely that their needs may be supplied that we most earnestly desire that young men of marked ability who are likely to teach in seminaries, especially seminaries conferring degrees, may be sent to the Gregorian University and its associated Institutes. In their interest we once more empower the Gregorian University to bestow the title of "Master Aggregate" in Philosophy and theology upon all those who have taken its advanced courses, in accordance with the decree of the Sacred Congregation of Seminaries and Universities issued on June 23, 1922, in the first year of our Pontificate.

Finally, we again lend the full weight of our earnest paternal approval to the "Institute for Higher

Religious Studies" for laymen, which was begun at the Gregorian University in 1918 and extended in 1927 that it might more effectively support the work of Catholic action: and we exhort those zealous sons of Holy Mother Church, who desire as lay folk to exercise the duties of the Christian apostolate, to attend this Institute, which is so well-adapted to the needs of the time, there to imbue themselves with true Christian doctrine.

With the help of the rights and privileges which we have thus granted and by following out that tradition of studies which the centuries have approved, the Gregorian University cannot fail of discharging its function—the education of lay folk and, more especially, younger priests and clerics in the genuine doctrine of St. Thomas and the true spirit of the Roman Church.

It remains that we speak of the Biblical Institute. Since that body is now governed in accordance with the plan which had so highly commended itself to the Apostolic See, we content ourselves with decreeing the confirmation and necessary amplification of all the rights and privileges already conceded by our predecessors and ourselves. It is our will, then, that the Pontificial Biblical Institute (as now provided in the Encyclical *Vinea Electa* which inaugurated its existence) shall depend immediately upon the Holy See and be for the future entirely independent of the Pontifical-Biblical Commision.

The privileges, which were conferred upon this Institute, in the Apostolic Letter *Biblia Sacra* of August 15, 1916, we wish to amplify that they may be in keeping with its new dignity and that its pupils may prepare themselves for academic degrees through its normal courses. We accordingly grant to the Pontifical Biblical Institute the power of conferring the customary awards of honour in Scriptural Studies, not excepting the doctorate, upon those who have duly completetd its prescribed courses and have been adjudged, by examination, to be worthy recipients of such awards.

This our grant is in no way intended to prejudice the full rights of the Pontifical Biblical Commission to confer, according to its own statutes, degrees of a similar kind on all those who desire to undergo an examination in Sacred Scripture under its auspices.

Yet it is our desire to renew the exhortation, con-

tained in our Motu Proprio *Bibliorum Scientiam*, dated April 27, 1924, which we addressed to local Ordinaries, and Superiors of Religious Orders and Congregations, on the subject of sending their students to the Biblical Institute.

Further we confirm the privileges and rights of our Oriental Institute, especially that of granting degrees for Oriental studies, privileges and rights granted both by our predecessor, Benedict XV, in the Apostolic Letter *Quod Nobis*, dated September 25, 1920, and also by ourselves; but, in particular, we once more commend and reaffirm what was laid down in our last Encyclical *Rerum Orientalium*, being fully confident that this Institute will be of immense service in the speedy recall of the Easterns to the centre of unity.

For the rest, we would express our gratitude to those who have given us such opportune help towards the realization of this our purpose; and we are convinced that, in the future also, all men of good will will help us to bring the work we have begun to a successful conclusion.

All whatsoever has been determined in this our letter, giving as it is Motu Proprio, we order to be held authentic and binding, anything to the contrary notwithstanding.

Given at Rome, at St. Peter's, the thirtieth day of September, on the feast of St. Jerome, the illustrious doctor of the Church, in the year nineteen hundred and twenty-eight, the seventh of our Pontificate.

PIUS XI POPE.

ALASKA

Mission Adventures in Alaska

Cruising a thousand miles on an evangelizing expedition among the Alaskan natives at the coast and Youkon missionary outposts, with storms and leaky boats as part of the daily grind, formed the "summer vacation" of some of the Alaskan mission Jesuits, according to an interesting letter just received from Father Francis Meanger, who is stationed near Hooper Bay.

"Last year I was a tenderfoot," Father Menager writes, "and Father Delon, our superior, gave me a tenderfoot's camp. He sent me out to build a chapel at Kashunak, a dot on the fringe of the great plains of northeastern Alaska. I built the mission station and lived with the seal-fishers throughout the long arctic winter. There I taught the great truths of our holy Religion, learning the language as I went along, for at the outset I knew not a word of the language and could converse with no one except my catechist and interpreter, a young native and pupil of Holy Cross.

"Having won my spurs, I have two stations this year. Dear old Kashunak is one, the other—I haven't named the place yet—is also on Hooper Bay, some twenty miles north of Kashunak. It is a large place containing some two hundred souls.

"I just came back from a thirty-two day cruise of a thousand miles to visit my new territory and start the building. What a cruise we had! We left Holy Cross with Father Delon as captain, a native boy as pilot, and myself, as chief engineer in a two-ton river boat pulled by a Red Wing engine. I don't know if a black cat crossed our path, but the boat began at once to leak like a sieve, and we had to rush right back to port. Next evening we started full gas ahead, travelling day and night. Two hundred and fifty miles out from Holy Cross, with Chukartulik on our starboard, the boat began to leak like the old Titanic. The engineer and the pilot manned the pump for all they were worth, while Father Delon bailed with a gas can, but we could not gain an inch on the water. We had to run into the shore. What a mud bank! There was not a bush in sight to tie to, not a stump on which to hitch a line in order that we might drag our boat up to get at the leaks; nor were we strong

enough to pull it out of the water. All the natives had left from the country around to go fishing. Wait for some good Samaritan to chance along; that was our lot. Mud, mud everywhere, and water in our boat up to our ankles. For a day and a half we sat there until George Shepherd, a young trader made his appearance. He had a barge, a large crew and a lot of tools. Right away, in good Alaskan style, he put us on shore, got under our boat and found the leaks. Two nasty ones about a foot long and half an inch wide.

"We were a sight; mud from head to foot. But in our joy to be off again in a dry boat, we did not mind. What would a Prince Albert coat, cuffs and white collar do up here, where you have to do anything in a moment's notice, from deck hand to mud digger, from pilot to cook or wood chopper? Not even the swarms of fierce mosquitoes—sleep is hardly possible even under a mosquito netting, for their diabolical buzzing will keep even the tired man awake—could dampen our joy to be on our way.

"If we were growing elated over our peaceful progress down the Chukartulik slough, our satisfaction quickly vanished. Long grass began to twine about our propeller and stop the engine every few minutes. So over the back of the boat I leaned to cut the grass away with a long knife. This lasted for almost half a day. Then we sailed nicely until we had almost crossed a large lake about one hundred miles from Kashunak. Towards dusk we got stuck on a sand bar. Try as we would we could not budge the boat. Happily, the tide came in from Bering Sea and next morning to our great joy we found ourselves floating free.

"At Shevak we stopped to visit some of my parishoners who were there fishing. Happy to see us, they proudly showed the beads I had given them last winter. They also related the death of an old man whom I had baptized before leaving. It was a great consolation to think that I had been there just in time.

"Trouble again lurked ahead. Father Superior lifted the anchor and I started the engine, but no progress. The propeller refused to turn. To our consternation we noticed that the pin which binds the propeller to the shaft had slipped out. What were we to do? Looking around we found a bolt that would fit, and rivetted it in carefully. Down the Quikewik

slough we then made our way right into the Bering Sea. Again we had the happiness of meeting some of my old parishioners and seeing the fruits of last winter's labor. They were proud to show that they were Catholics.

"After a few minutes of inquiry we found the natives averse to our crossing Bering Sea in our old river tub. But this time they had good reason to fear. Before us lay a twenty mile stretch of extremely shallow water which the wind, without the least warning, could whip into an ocean of raging billows. The wind being low, however, we started out at once. It was my first ride on Bering Sea, and the reckless joy of adventure thrilled me. Then, too, how close we were to Russia. I recalled how I volunteered for that mission a few years ago. Soon things became interesting. Aeolius, the wanton old god of the winds, came out for a little frolic. Up and down and sideways we rolled and tossed. As there is no keel to our boat, we had an interesting time trying to hold to our course over those rising waves. But our Red Wing was faithful; after a couple of hours we drew into the harbor of Hooper Bay. Though the rain was pouring down in torrents, the Eskimos were all out of doors to welcome us. Especially glad were they to see the big chief of the missions, Father Delon, and the pastor of Kashunak. This is the site of my new station. Father Keyes and Brother Hess were there in charge of the building. After a little chat, we went to see the plans. The church will be on a high plot of ground, the best spot, for here on the Bering Sea coast the order for the day is rain, rain, and more rain.

"We hoped to start back that night, but—perhaps Father Keyes and Brother Hess prayed, as St. Scholastica once did, that their brothers should prolong the visit. We waited three days for the storm to abate. To have gone out would have meant certain death.

"On our way back we stopped at many fishing camps where my parishioners were busily engaged catching their winter food. Everywhere we kept a lookout for children wishing to go to our school at Holy Cross. We received the greatest welcome of all at Kashunak, my first mission. We arrived there at four o'clock in the morning; and when the natives heard the chug-chug of our engine they came running

to the river bank. 'Chamai, chamai, kayangua tamgrmkin!" ('How do you do; I am glad to see you!'), they cried. Like children they crowded into our boat. Who could behold such a sincere welcome and remain unmoved! We said Mass, the natives assisting by their prayers, and hymns. 'A year ago' I thought, 'these people were ignorant pagans who did not even know the Sign of the Cross, and now listen to them! Surely my prayers were not in vain.'

"After Mass, we treated them to breakfast, a plate of corn meal, some crackers and a cup of coffee. Not much; but they were delighted with it. Some had run over six miles to see Naze. That is about all they can get of my name.

"The Kughunak River, a slough or bayou of the Yukon, led us back to the great Yukon itself. All in all we had gathered twelve pupils, ranging in age from five to twenty-five. I can't say which was the most interesting, to watch the crowds of friends and relatives on the bank waving good-bye or to gaze at the motley crew we had on board. They had never seen a gas engine before, nor had they ever seen the great river itself. Consequently, they plied me with questions beyond my halting meagre Eskimo to answer. We travelled day and night, our passengers using the deck as a bed. All went well until we were twenty miles above Chukartulik, the two-hundred and fifty mile station from Holy Cross and the site of our old grief. There the magneto burned out! There we were stranded with twelve natives aboard and only a few pounds of rice and beans.

"Fortunately, we had a cache of provisions at the place. Hence, we decided to drift down to the deserted Chukartulik and await the mission boat which was due in a few days. The wind, however, drove us up the river instead. You can imagine what a time we had to pole the boat against the wind, for it took us three long days under a continuously pouring rain. The Eskimo character stood it well, though. The youngsters helped manfully and good humoredly. At Chukartulik we tied up and waited—waited ten long days. Never have I had a more trying experience than this long period of forced inaction. To heighten our joy, the oil stove burned out and we had to cook in the rain. Such days teach us the consolation of Holy Mass and the new courage that it always gives.

"A sail! A sail!" What a prayer of gratitude we sent up to heaven when Brother Laird appeared about

r·ne in the evening. We immediately tied our boat to his larger one. In three days the buildings of Holy Cross came in sight. My natives were terrified at sight of the Sisters. They huddled close up to me, crying 'Stay with us; we are afraid!' Soon, however, they were disillusioned and willingly went to these women dressed in strange-looking black.

"I was delighted to get back for a little rest and an opportunity to answer my letters that have accumulated. In two weeks I shall be back at Kashunak on Hooper Bay, whence I shall not be able to write a letter for three months. Before I close, I want to thank my dear friends, one and all, for what they are doing for us. Without their help, work up here would be impossible."

A second letter, written by Father Menager on September 2, describes his proposed trip down the Yukon and out across Bering Sea to Hooper Bay, where a new outpost of missionary civilization is being opened up this fall among the native seal hunters in that district.

"In a few days I shall take my gasoline boat and a small barge, and start a 200 mile cruise down the Yukon," the letter reads: "and then down the Chukartulik river for a hundred more until I reach the Kashunak river. Down the Kashunak stream I'll sail for another 200 miles, then plough up the Kiouk slough for a meagre forty, out across the Bering Sea for 25 miles—and then Hooper Bay, my new mission. The people at this new missionary station seem well disposed towards me. Of course, I can tell you more about it in my next letter after I have had the opportunity of working among them for some time.

Evangelization work on the Bering coast will not be without its element of adventure. Hooper Bay is right on the sea; hence, seals are plentiful, more so than at Kashunak, and it is said that white whales frequently come around.

"Right now though, I am very busy getting all my goods ready to put on the boat," the Father explains. "Believe me, it is quite a job, since everything has to be packed most carefully, otherwise the rain will soak everything. It rains here practically all the time at this season of the year.

"Father Fox is now stationed at Kashunak. To visit him in winer, I have to cross the sea on the ice, and then before the frost has set in, make my way for

70 miles through sloughs and river country until I reach the mission quarters at Kashunak. So you see that to be a missionary in Alaska one has to be a good boatman."

ALBANIA—Letter From a Missionary.

Dear Brethren, P C.

As a special favor I ask you to inform the readers 250,000 of the Orthodox Church are quite unanimously of your Publication of the following good news which they will be glad to hear.

We all know the last will of the Sacred Heart at the last supper, that last priestly prayer that the Son of God offered to the Father before giving Himself up as a holocaust for men, "Rogo Te Pater, ut omnes sint unum, sicut Tu, Pater, et Ego unum sumus". Which words may be interpreted, "'Father, I beseech you that all men be one in the same faith and in the same charity". Everyone also knows the zeal of the Vicar of Christ to bring about that union so dear to the Heart of Jesus on earth is soon to be realized. Over the new Kingdom of Albania, the last desire of the schism of the East.

Now we bring these tidings to your readers, that in Heart of Jesus, between the millions of our brethren who are kept from the true fold by the heresy and willing to unite with the Catholic Church, the seat of Unity, Truth and Holiness.

Several professors, nobles and other personages of high rank have frequently addressed our Fathers in these words, "We are sincerely convinced that the cause of this pitiful separation rests upon no point of dogma or faith, but solely upon the Imperial Sees of the Byzantine emperors, upon the ambition of a few, upon the ignorance of others and chiefly upon matters of politics and government. We are certain that Jesus Christ did not found a thousand national churches to be tools in the hands of Caesars and blind weapons in the human grasp, but a Church that is one, catholic, for all men, and founded on Peter to whom Christ has given the keys of heaven. We believe everything taught by Jesus Christ in the Gospel, especially the truth regarding the foundation of the Church and the sole right of the successors of St. Peter over it, exactly as all the Fathers have believed and taught through all ages and in all sacred councils up to the time of this fatal separation. Make haste then to gather us once more among the children of the one true spouse of the Son of God. Obtain for us the joys

of sharing your common brotherhood in the one faith and in the one true charity". Such sentiments speak for almost all of the educated and intelligent classes. Frequently men will burst into tears at the thought of the ruin and desolation that schism has heaped upon their land once prepared for harvest by the preaching and toil of the Apostles Paul and Andrew.

But how do the people at large feel about the reunion? With regard to the Orthodox Church of Albania one might refer without any hesitation to the opinions of Vladimir Soloviev, the Reverend Father Jugie and Father Palmieri on the orthodox church in general—namely, that it is in fact catholic at heart and scarcely ever believes or teaches the frivolous doctrines of the schismatic leaders.

In spite of an astounding ignorance of religious matters, which is due to the ignorance and dearth of the clergy, the people have strong faith in all the truths the Fathers of the church have professed and which the Church of Jesus Christ now teaches.

The Albanian orthodox are especially cordial to us and treat us as members of one family; frequently they attend our religious cerémonies and seek out our priests for confession.

But since a complete reunion will mean that grave difficulties must be faced, we must undertake the task of this reunion by giving particular attention to the several places where the feeling is strongest. For the founding of such points of vantage we are appealing to our brethren in Christ whose generosity, charity and dauntless zeal for the spread of the Kingdom of Christ bear the testimony of the whole world.

Come then beloved brethren, come to the assistance of these two-hundred and fifty thousand wandering sheep who with tearfilled eyes long for and beg a share in our fold under the bond of one true faith and one true love. Can you not hear the words of St. Augustine, "Animam salvasti? Animam tuam praedestinasti". He who has saved one soul by his prayers and sacrifices, has also saved his own soul.

Recall too that if this union of the Albanian orthodox be helped and carried along by the power of your prayers it can surely produce a powerful impulse for an almost certain reunion with our separated brethren in Greece, Bulgaria and throughout the Balkan states besides winning for you merit and abundant reward in the sight of God.

The hearts of the people are ready; the harvest has whitened and delay can only bring hindrances to the work, because the enemies of God will find time to scatter the cockle of error and schism among the good dispositions of the people.

Offerings which out of charity and generosity you offer for our schismatic brethren may be sent to the Rev. Father at Tarana who is in charge of this work of reunion.

If someone should desire to make a special sacrifice for this great apostolic enterprise, which will be more meritorious for him than anything else, for St. Pennis writes, "Divinorum omnium divinissimum ut cooperari Deo in salute amimarum"—if someone really wishes to earn the title of Father or Mother, the title of Founder of some special centre for the reunion, the wish may be made known to us directly and the right will be reserved to choose the centre which one wishes to found for the glory of Jesus, the divine and immortal King.

For our part, we assure you, beloved brethren, that we shall remember you in the daily Sacrifice of the Mass and in our prayers, begging the Divine Heart of Jesus to shower upon you and those dear to you, the abundance of His mercy and blessings.

Sincerely yours in the Sacred Heart of Jesus,
Paskal Giadri S. J. Missionary in Albania.

BELGIUM—LOUVAIN

Missionary Activities.

The sixth annual Missionary Week was held in August, at the old Library of the University which has now been restored for administrative use. The subject of discussion was the spiritual culture and aspirations of various missionary fields. The report of the congress, and the papers read, have been published by the Museum Lessianum. Over five hundred delegates were in attendance, representative of many missionary orders and congregations. The Reverend Gavan-Duffy, one of the delegates, has published his impressions in a recent number of "Studies".

The Belgian Province now numbers 1454 members. Of course, 362 are occupied in the missions. The Province is charged with three fields—Calcutta, Ceylon and Kwango, a district of the Belgian Congo. The Calcutta mission numbers 229 men, the Ceylon mission 24, that of Kwango 75. In addition must be reckoned

30 men in Trichinopoli, and an indefinite number of others now making studies in Europe.

The Calcutta mission (Bengal) in August 1927 counted some two hundred and eighty-four thousand Christians. This is an increase of almost twenty thousand over the statistics of 1926. The ministeria for Bengal in the single year from August 1926 to August 1927 show over a million confessions, two and a half million communions, and forty-seven retreats. In this Calcutta mission, we may note, there are three distinct apostolates: the intellectual work among the higher castes, largely in Calcutta; the work among Europeans; and the vast enterprises among the aborignal tribes familiar to the audiences of Father Van der Schuren. The intellectual apostolate has a remarkable but little known organ in the "Light From the East", edited by Peres Dandoy and Johans, who are attempting to do with Vedic thought what St. Thomas did with Aristotelian. The apostolate among aboriginal tribes has also taken to literature, has begun a monthly review, and has taken up a dramatic movement.

In the Kwango Mission, the apostolate is largely one of farm-schools. The original system of farm-chapels, patterned after certain features of the Reductions of Paraguay, were swept away some years ago by the opposition of socialist elements in the Government. Since then, it has been necessary to build hopes chiefly on the young, and for this reason the schools are most important. The other features of Catholic missionary life, however, are provided for. Some of the churches are quite as impressive as many a city church of Europe. Technical and agricultural knowledge are spreading, a medical mission has been organized from Louvain, and the new railroad across the whole width of the Belgian Congo is expected to open a new era for the missions as well as for commerce. In their recent visit to the Congo on the occasion of the railroad's completion, the King and Queen of Belgium paid a particular visit to the mission-seminary at Kisantu.

By way of mission scholarship, we may note a contribution to a "Congolese Collection": *Vocabularium P. Georgii Gelensis,* the most ancient dictionary of Bantu, which has now been edited by Peres Van Wing and Penders. Pere Van Wing has already achieved a scientific as well as a missionary name by his studies on the people of the lower Congo.

Lessiana.

For many years the relics of the venerable Leonard Lessius reposed in the sanctuary of the present Jesuit Church in Rue des Recollets, whence they were transferred last May to a more accessible altar. On the opposite side of the church is the reliquary containing the heart of St. John Berchmans. It is perhaps little known that among the many other paintings made for his Jesuit teachers, Rubens painted one of Lessius. This is still in the possession of the house.

It was in honor of Lessius that the present faculty of theology and philosophy, a few years ago, undertook publishing enterprises known as the Museum Lessianum. It is divided into four sections. The theological section continues the long established theological monthly *La Nouvelle Revue theologique*, besides a bimonthly review of canon law for the use of religious communities, and has issued some twenty volumes of studies. The philosophical section has issued some ten volumes, of which the best known are the political economy of Pere Fallon and Pere Marechal's "Point of Departure of Metaphysics." The section of ascetic and mystical theology counts twenty-five numbers, beginning with Pere Charles "Prayer For All Times". The section of missiology publishes a monthly illustrated periodical, *Revue missionaire des Jesuites belges*, the annual reports of the Missionary Week of Louvain, besides several notable books: Arens' "Manuel of Catholic Missions", Brou's life of St. Francis Xavier, Laveille's life of De Smet, and two other works which have been crowned by the French Academy—the Saint Amand to which we have referred, and Laveille's life of Pere Van Hencxthoven, founder of the Kwango Mission. In partial connection with this same section are published the monthly *Dossiers de l'Action Missionaire*, in which Pere Charles has done much to form a theology of the missions; and the monthly *Xaveriana*, little booklets issued both in French and in Flemish. Independent but connected enterprises are the *Carnets de l'Aucam*, a monthly review of the student missionary organization founded by Pere Charles; and the *Pro Apostolis*, an extremely effective monthly folder.

Vocations.

In the *Essais Pedagogiques*, an organ of the Belgian Province, P. Carpart has recently printed an inter-

esting study of vocations in the colleges of the Province during sixty-five years. Rhetoric being the last class of the usual European college, statistics show that the proportion of those entering the priesthood or religion has held itself steadily between nineteen and twenty per cent. From 1901 to 1910 it dropped to seventeen per cent and the war period carried it lower, to fifteen. Since 1920, however, the old proportion has been observed again with the slight exception of 1926-1927. It is interesting to note the change of numbers in the distribution of vocations. From 1861 to 1870 there were 90 to the Society, 250 to the diocesan clergy, 40 to other Orders. From 1911 to 1920, there were 271 to the Society, 207 to the diocesan clergy, 137 to other Orders. Last year, we believe, the vocations were symmetrically balanced, twenty-five under each heading, or seventy-five out of a total of some four hundred and fifty rhetoricians in the colleges of the Belgian Provinec.

Recognitions

Three works dated from Louvain and written by members of the Jesuit community have recently received signal honors. "St Amand, Apostle of Belgium", by Pere de Moreau, professor of Church History in our theologate, has been crowned by the French Academy. The same distinction has been accorded to "Baius and Baianism", by Pere F. X. Janssen, professor of philosophy in our new house just outside the city. The third is the doctorate thesis of a fourth year theologian, Pere de Munter, a study of "ta kala kagatha" in Aristotle. It has been awarded a prize by the Royal Academy of Belgium.

Pere Delehaye, Bollandist, has been elected to the Italian Accademia dei Lincei—an honor rarely accorded to foreign savants. Pere (Paul) Peeters, Bollandist, has been elected a corresponding member of the Royal Academy of Belgium, and has been awarded the cross of Knight of the Order of Leopold. A like award has been made to Peres Misson, Lefever, Schul and Charles.

The two volumes of Pere Alfred Poncelet, "History of the Society of Jesus in the Ancient Netherlands", covering the history of the Society from its first establishment in Louvain, in 1542, to the end of the sovereignty of Albert and Isabella, in 1612, has been issued in the collection of Memoirs of the Royal Academy of Belgium. They contain material of the

highest original interest upon the northern history of the early Society. The first three hundred pages of the second volume are a study of Jesuit education in the period of its formation.

Obituaries.

Pere Lahousse, whose name is associated with those of De San and De Backer in the memory of many, died at the novitiate of Tronchiennes, May 22, 1928. The Catholic papers of Belgium all gave considerable space to an appreciation of his work as professor and retreat-master. Eighty two years of age at his death, he had given his last score of years to administrative and pastoral work in Bruges and Brussels.

Pere Jean-Baptiste Hoffman, a forty-year veteran of the Bengal Mission, died at Treves at the end of 1928. He was one of those associated with the evangelization of Chota-Nagpur, and it was he who founded the Catholic cooperative society which finally delivered the aborigines from the oppression of Hindu creditors. He was the author of a grammer in the chief tongue of the region, and of an encyclopedic dictionary which is now being printed at the expense of the Indian government.

The Louvain community assisted at the funeral of Dr. Jean-Florent Janssens, physician and professor of the University, who for fifty-four years had served our infirmary. Retired of late years, Dr. Janssens resided next door to our house on the property once belonging to Justus Lipsius and tended the famous garden with all the care which the old scholar himself used to bestow on it.

Jubilees.

The sixtieth anniversary of Pere E. De Backer is announced for 1929. Though incapacitated he still lives among his books in the house where he taught with distinction for so many years.

Pere de Villers, prefect of studies at the house of theology in Louvain, recently celebrated his golden jubilee. The hearty good wishes of the community were expressed in a presentation volume, which retold in chronograms the events of his career. The chronogram—a distinctly Belgian and Netherlandic form of inscription—puns upon the numerical values of its letters, thus dating the event or sentiment it sets forth. Pere Scheuer, whose chronograms adorn

the three central arches of the new Louvain Library, contributed more than four hundred such epigrams in honor of the jubilarian.

Scholastic Events.

Pere E. Hocedez, professor of apologetics at Louvain, has been called to the Gregorian to give certain courses to the biennists. Pere de Ghellinck, professor of patrology at Louvain and at the Gregorian, is planning a reedition of his much-sought work on the theological movement of the twelfth century.

The provincial Library at Namur, known as the Museum Artium, is rapidly filling. It is a five-story building, with a capacity of three hundred thousand volumes, which are to be restricted to four subjects—the classics, modern literatures, history and the fine arts. About a hundred thousand books are now in place, many of them extremely valuable. The art section is particularly extensive and notable. The purpose of this library, which was begun in 1921, is to afford the necessary equipment to the literary and historic workers of the province. Juniors who are preparing for their public examinations, for the candidature or for the doctorate, are chiefly in mind; but it is also intended for writers who have need of more general materials than those of the Bollandist Library or of the Louvain theologate. The great Bibliotheque Royale in Brussels, and the University Library of Louvain are also available, but are naturally less plastic to the worker's purpose than a great private collection such as will be that of Namur. The librarian, Pere Moretus, is a former Bollandist, descended from the family Plantin-Moretus, early Antwerp printers whose name is identified with the Antwerp polyglot Bible. Their present representatives have by their liberality made the provincial Library possible.

BRITISH HONDURAS

BELIZE—New Superior.

On the evening of June 29, the letter of Very Reverend Father General making Father Anthony J. Corey Superior of the Belize Mission was read at the College. The Bishop and the Belize community were present for dinner. Father Corey remains Rector of the College. Father Kammerer, the former Superior, is to go to Benque Viejo where he will be

pastor. This will mean that Father Halligan will return to Cayo to assist Father Bennett with the mission stations.

Prejudice Breaking Down.

When the two scholastics came down in June they had as fellow passenger on the boat with them, Lazaro Chacon, the eldest son of the President of Guatemala. At first he was not inclined to meet them because he felt that they would question him on the Jesuits' status in Guatemala. A meeting was arranged, however, and he proved most agreeable for the rest of the trip. He accepted the scholastics' invitation to visit the College, and expressed himself as being well pleased with his visit. No references were made to the Society. Later young Chacon met in Guatemala City the alumnus who had accompanied him on his visit to the school, and he again expressed his pleasure and gratitude for the afternoon at St. John's.

Our friends in Guatemala assure us that there is no longer any danger for a Jesuit even in Guatemala City itself.

The threatening struggle between Guatemala and Spanish Honduras has in no wise limited the number of boys from either of these republics. Nor is there any hostile spirit among the boys. By mutual agreement the older boys decided to keep out of their conversation any discussion of the situation.

Due to some necessary expulsions in the early part of the year the present enrollment is slightly less than it was last year. Guatemala, with 39 boys, sent the largest number of boarders. Besides British Honduras, the other Central American Republics sent in their quota; hence we have boys from Mexico, British Honduras, Guatemala, Spanish Honduras, Nicaragua, Salvador and Costa Rica. Father Palacio spent his summer canvassing in Honduras and Salvador.

The new Commercial Course began this term and attracted a number of the boys, and, what was surprising, a majority of the better students. This is a rather thorough two-year course that only the better boys will be able to make in the two years. Father Leo Rooney is director of this department.

A new daily order—we may call "the tropical daily order"—was instituted this year. The five regular classes are held in the morning from 8:30 to 12:30. In the afternoon the two hours formerly given to

class are devoted to a study period for both boarders and day-scholars, and two extra classes in typewriting and shorthand. Before July grave doubts were entertained by some as to the advisability of the change; but now all are agreed that it is a splendid arrangement for this hot climate.

New Gymnasium.

The new gymnasium building is almost complete, and the living apartments in it have been occupied for some time. The gymnasium proper has a floor space of 70 by 126 feet, with two rows of posts 10 feet out from the sidewalls. Plans for a stage, movable or otherwise, are still being considered. At present there is ample room for three small basketball courts, or one regulation court, and two handball alleys; the scholastics have found that this is a good place for tennis also. To the front of the gym is a three-story building, of which the first floor will be used for athletic room, store, washroom, and lunch room for the day scholars; the second floor will be divided into playrooms for the large and small boys; and the third floor includes two living rooms for ours, a study hall and dormitory for the Third and Fourth High boys. The cost has totaled $13,820, of which about $5.000 has been contributed by friends in the States and in the Republics. The most important factor in keeping down the expense of building was the Jesuit labor that went into the building. Father Marvin O'Connor was general overseer of the work, and, from the side-lines, he appeared to be the principal worker. Father New put in the lights, and Brothers Stewart and Teson worked with a speed and a precision that perfectly mystified the natives.

New School at Punta Gorda.

The new structure is a low two-story cement building, with, plenty of floor space to relieve the overcrowded condition of the old frame school building. This building has been rebuilt and improved during the vacations.

Cathedral Condemned.

A church architect who was brought down from New Orleans, declared that the Cathedral in Belize was in very bad condition. The top of one of the walls is sixteen inches off from the original plumb line, and, as a consequence, the whole roof has sagged considerably. It seems that a canal dug along the Cathedral, has gradually undermined and weakened the

ground supporting the wall. It is still unsettled whether the building can be braced and saved, or will have to come down altogether. Repairs cannot be expected to save it longer than a decade or two of years.

The big yellow building, with its unique, nondescript, some one has called it "bazaar style" of architecture, was built in 1854, and remodeled in 1874.

Beneath our Lady's Chapel rest the remains of the two first bishops of British Honduras, the Sicilian, Bishop Salvadore di Pietro, S. J., who died April 23, 1898, and Bishop Frederick Hopkins, S. J., who was drowned April 10, 1923.

On November the sixth Bishop Murphy and Fr. Corey went to Guatemala to assist at the Consecration of the new Archbishop of Guatemala, and the Bishop of Suchitepeque, which took place on Sunday, November 11. Every precaution was taken to avoid any difficulty about the landing of the two Jesuits. The United Fruit Co. insisted upon a special radio message to this effect. The Bishop and Fr. Corey were met by an enthusiastic reception committee at Puerto Barrios, and from there were escorted to the capital. They will remain in that city for two weeks in the interest of the College.

But all difficulties have not yet vanished. The present quarters must be sold and a substantial amount of money realized in the transaction. More and better professors must be hired. The Library must be completed. More hours must be given to curricular activities. Still it is expected that the money obtained through tuitions in the future will be far in excess of what it was in the past and the growth of the University even though entailing expense is an object well worth the labor.

CANADA—New College.

Over a year ago Monseigneur Deschamps, Bishop auxiliary of Montreal, blessed the corner stone of the new Jesuit College "Jean de Brebeuf." This beautiful edifice will open its doors to six hundred young students, who have long been clamoring for admission. Three centuries have almost passed since Father Le Juene and his companions started teaching the alphabet to the youth of Quebec. After the restoration of the Society, the Jesuits returned to Montreal at the instance of Monseigneur Bourget in 1842.

This, exactly two centuries after the first Mass had been celebrated in Ville-Marie, by the Rev. Father Vimont. Six years had scarcely passed after their return, when the college of Sainte-Marie began its classes with 13 students. Today, it lodges 800 students, who prefer to sit in cramped positions than be deprived of a Jesuit education. From this renowned institution sprang Loyola College, for English speaking students. Though the Society lost most of the valuable property during the suppression, still it's sons of the 19th and early 20th centuries took up the work of their forerunners. When the early pioneers founded Sainte-Marie, they little dreamt that in less than a hundred years a litany of other names would be added. And though on the ruins of the old Quebec college no Jesuit monument of education would be erected, still such names as Sainte-Marie, Loyola, Campion, Saint Boniface, Edmonton, Sudbury, Gaspe and Jean de Brebeuf would pay fitting tribute to the undaunted efforts of both Canadian Provinces of the Society of Jesus.

The venerable walls of the old college of Quebec had stood for all that was pure, noble and heroic in a glorious past; and though the hammer of the destroyer saved little of this sacred stone, still the Laurentian breezes seem to have gathered up and carried down to Ville-Marie, some of the silent dust of old Quebec to cement the foundation of the new college of Brebeuf. The name was aptly chosen. For it stands as a mark of gratitude to that phalanx of heroes who judged all under the light of faith, who gave their lives and blood to plant the standard of Christ in the far flung provinces of North America.

Nobody could dream of a better site for a college. It offers at one and the same time the advantages of city and country. Built in the form of the capital T reversed, this striking edifice dominates the valley surrounding it. One can see nearby the oratory of St. Joseph, the famous Canadian shrine; whilst stretching away on the horizon gleam the gothic towers of churches, the green of country farms, the waters of Lake St. Louis and the long winding line of the Laurentides. Proof against fire from cellar to roof, spacious, well-ventilated and hygenic, this new building has all that is best in modern construction.

The front view of the college shows a stone facade

measuring 322 feet in length, with a depth of 64 feet and rising 5 stories in height. It is of cut stone; the entrance presents a monumental stairway, dominated by a large stone cross. The exterior walls are built of porcelaine brick.

The general idea of the interior of the college is built on the usual college plan. The ground floor houses the large recreation room, which is on a line with the outside courts. Its use in winter time can be readily appreciated. The first floor has five class rooms, chapel, visitors' parlors and two study halls. The music rooms and another study hall fill the second floor. In the last floor are placed four large dormitories, two for high school students and two for collegians.

Within the structure one finds first the large chapel that forms the vertical of the letter T in the plan of the building. It measures about 142 feet in depth by 56 feet in width and 47 feet in height. The roof is divided in panels of classic style, whilst the walls are of artificial stone. The windows are made of cathedral glass, colored with pale amber, which gives the impression even on the darkest days that the chapel is ever receiving the rays of the morning sun. The walls of this little church await the fourteen stations of the Cross which are to be done by some European painter.

Outside the chapel, one finds 18 little music rooms, where deft young fingers may be trained to imitate the past musicians of Sainte-Marie. The walls are sound proof and the rooms are separated in such a way that the sounds enter a passage way, where the waves of music circulate but do not reverberate.

There are in all 17 class rooms. They are large and well ventilated, and from their four long windows light and sun enter in quantity. For private study four large halls have been erected. On the roof are promenades, that look upon the courtyard, where students big and small will find ample room each day to spend their efforts in sport and pastime.

The rooms of the Fathers are large, comfortable and well-lighted. They are flanked at either end by a small domestic chapel of simple architecture and by a library capable of holding 50,000 volumes. Facing the library is the infirmary and a number of rooms reserved for ailing students.

Under the chapel is built the students' refectory of

the same dimensions as the former. Its roof of immaculate whiteness is supported by long simple columns. The floor of packed cement is inlaid with red and white tiles. Sixteen feet in height, the room has ample capacity for light and sun.

Such in brief is a rough survey of the Society's third college in Canada's largest city. When the sacred figure of Jean de Brebeuf shall dominate the oval before the college, the numerous visitors that pass by on their way to Montreal Oratory, will be forced to turn their eyes upon a monument that links the 17th with the 20th century.

Just as in the olden days, the colonists at Quebec considered the education given there, equal to the higher colleges in Europe, so too in the present era the children of old Sainte Marie reiterate this testimony by their scholarship, loyalty and piety. From the college on Bleury Street have come an American Cardinal, a Canadian Bishop, several judges and innumerable priests, lawyers and doctors.

From the new edifice about to begin a career of usefulness, will come forth men endowed with the best that Ignatian culture can give; and within it's walls will be trained future leaders, who will learn the science of letters and the love of God.

St. Ignatius' Academy

The little seminary of apostolic vocations has begun it's second year of existence. Though housed only in a temporary building, over seventy boys manage to squeeze themselves into two already crowded class-rooms. Ground has already been procured for the building of a permanent college. At the present hour, two professors train these young aspirants to the priesthood in Latin, Greek and French. Subsidiary branches are taught by other Fathers from the Collegium Maximum.

On the feast of the Immaculate Conception the first Sodality of Our Lady was inaugurated. The boys were shown what a high concept they must have of this sacred undertaking, when they learned that only twelve out of seventy would be permitted to enter for the present, as members. Fifteen others were named probationists, until the second of February. The remaining students though qualified in many respects were left to stir up their emulation and increase their fervor in order to enter the Congregation at a future date.

Collegium Maximum—Missionary Exposition

In the beginning of the New Year one of the Philosophers' class rooms was suddenly transformed into a small missionary museum. The exhibit contained 700 objects of Chinese and Indian culture. Exceptional interest was manifested by visitors at the delicate art that was wrought by deft fingers in silk, pottery, metal sculpture and parchment. The name of Monseigneur Tsu figured as the donor of a silken carpet. One of the many objects of material value was a dactylograph of 6000 characters.

Alongside it was ranged some precious specimens of miniature Indian canoes, baskets and mocassins. In the centre of all hung the pictures of seven Canadian Jesuit missionaries now laboring in China. Six of these set out for the Orient only last October to join their confreres already in the mission field.

Martyrs' Shrine.

The devotion to the martyrs still grows and each year is marked by an increasing number of visitors to the Shrine in Midland, Ontario. It is estimated that the number of pilgrims from last June till September tripled the figures of the previous year. All the provinces of the Dominion of Canada were represented, while hundreds came in automobiles from different parts of the United States. Pilgrimages were organized on big lines by the Canadian Pacific. From Montreal, a distance of 450 miles, 460 persons travelled all night, in order to do honor to our Martyrs. All received Holy Communion the following morning. The annual pilgrimage of the diocese of Peterboro brought 5000 pilgrims. The newspapers helped a good deal in advertising trips to the Shrine. Not a few cures were reported. Two new statutes of Blessed Charles Garnier and Blessed Antony Daniel were erected before the closing day of the pilgramage year.

CHINA

Extracts from Letters of Irish and Australian Missionaries Laboring in China.

Catholic Mission, Shiuhing.

The College property here, about 9 acres in extent, was formerly the property of the Viceroys; and it was here in the Viceregal palace that Father Ricci was several times tried and finally sentenced to banish-

ment from China. Many traces of the old building remain, and many of the old bricks form part of the modern walls. There is a fine flower garden, in the middle of which, is a tall tree, whose roots rising up form a clustered column instead of a trunk, then separate again from the branches. This tree is said to have been planted when Father Ricci was here. There are at least three wells in the property from which the water supply is obtained. All around are fruit trees—bananas, papaias (fine fruit like melons, only they are much better) etc. The College is within the city walls near the Tung Moon (East Gate) and so is saved much inconvenience from floods. The river never has been drained, and overflows the dikes every year in the rainy season. Outside the walls (at Lah Chuk Wai) at the northeast corner is a little church with a priest staying there and Brother Boehmer who used to be in Australia. That is the only Catholic church in Shiuhing. A number of Christians come to Mass here, and also at the Convent at the Sai Moon (West Gate).

I have not seen anything of Chinese social customs, This year it fell on Jan. 23. At this time they pay visexcept in connection with the Chinese New Year's day. its to their friends and wish them well for the coming year. They give presents in great abundance, send cards and so on. All the servants here went round the rooms of the Community and entered each room in a crowd. With a genuflection and a "T'in Tchu po yau" (God protect you) and a "Kung kei san nin" (Congratulations on the New Year) they went off to the next room. During all those days before and after the New Year a perfect din of fire crackers went on all day from early morning until late at night. They used as much explosives as would capture the city in time of war. It was like a continuous machine gun and rifle fire with the occasional bark of small field pieces. They say that at Hong Kong they spend on these crackers the amazing sum of 500,000 dollars each New Year. I am sure they spent 25,000 dollars here during that fortnight. Any one with nerves out of control should retire from Chinese territory during that season.

The hills around here are most inviting. Some are up to 3,000 feet, I am sure, and very steep. But alas! their entreaties are in vain, and I suppose that never did any one from this College set foot upon those

toothed ridges. Their invitations are for the young and energetic, or for those who still think themselves young and have some energy left. But a far more cogent reason is the ever present fear of being captured by bandits an experience which would be both expensive and costly; for a bill of 2,000 dollars or so might be presented to Father Superior, and if the delay was too long a reminder in the shape of a finger might arrive at 62 Robinson Road. Anyhow no one here is keen on walking, and that is possibly one of the praeambula to a belief in danger of bandits. Of course there is danger of bandits everywhere in China, and it is always prudent to keep out of dangerous country-places.

There are about 120 boys at the school here. Most are very small, but some are quite big. I don't quite know what standard the senior boys (my class) would correspond to at home. Their subjects are English, Chinese, Geography, Drawing and Mathematics. My class has two periods for English every day, so my order of time is roughly this: Breakfast 7.15, English class 8.30, my own Chinese class at 10.45, Dinner, 12.00, English class 2.00, (a game of football now and again, or even daily from 5.30 to 6.00), Chinese class 6.30 to 7.30, Supper 8.00, Recreation, etc.

Of course the Chinese boys look on us as curiosities—but they generally give us a wide berth on the football field. They generally play soccer barefooted. This place agrees with us splendidly, especially when the boys are here and we can get exercise. Walks are practically out of the question on account of bandits, or the fear of them. There is a good deal more of me here than when you saw me last. Memorizing Chinese characters and phrases has little effect on a man's averdupois. However the warm weather later may have some effect. The winter here is not severe, but the temperature sometimes drops suddenly and quite a long way so that you feel the discomfort almost as if the cold was more severe. As for physical hardships, there are none here.

Shiuhing, Feb. 22

On December 3rd, Father MacDonald and I came back to Shiuhing from Tau Tau, and began our Chinese work in earnest. On Dec. 22 Father Chan S. J., who was making his retreat here, had to go back to his station, and was afraid to go alone, as the White troops of Li-chai-sum were on the march and almost

certain to billet at his station in Tak-Hing. So Father Rector asked me to go with him. We left at 4.30 in the morning and sailed gaily up the West River. At a place called Lu-Po we were stopped by a Chinese gunboat. They only wanted to know if we had sighted the enemy on our way up. We had not. As we passed the Dragon's Mother Pagoda—one of the great centres of worship in South China—we met the advance guard of Li-chai-sum's army. In this part of China there are no roads, so the men were compelled to march up hill and down dale in single file along the paths which connect town with town. For five hours we passed an unbroken line of men, like a huge snake on the hillside, as well as 73 dhows on the river, packed to their utmost capacity with the most nondescript mass of men I have ever seen. It is easy to understand how war here becomes a huge game of hide and seek. The men have no heart in it, and the generals are leading the men only for the plunder with which they hope to recoup themselves. The men are not paid, and so many thousands of them have taken to the mountains and joined the bands of pirates that they have become a veritable plague. European papers say very little of this; but there is hardly a day that passes without some piratical attack, and they are not confined to the North. The West River also has its share, and a pretty big one at that. Every steamer is guarded and armoured. On our boat we were completely closed in, with armed Indian guards pacing the deck.

When we landed at Tak-Hing the whole Christian community was on the shore to greet us—15 in all, out of a population of 350,000. I had dinner a la Chinese at 3. P. M. and then went to see the sights. The first is the Mission-House, which is House, chapel and school for boys all in one, very well built and practical, with a church about 25 feet by 16. Then we visited the girls' school—one of the most practical buildings I have ever visited. Nothing gaudy, well planned and well built. About 70 boys and 80 girls attend the two, and yet in four years there have been only about 5 converts. There I met my little friend A-ka-na. She is a little thing of about four years, was sold by her father who was in want of money, as a slave. She was so harshly treated that her father (a pagan) came to Father Chan to ask him to buy her back. He promised, on condition that she be given to the Mission, and now A-ka-na is as happy as the day is long.

Then we went down the main street—8 feet wide—and we came in sight of the Protestant mission. We paid them a visit, and saw their 40 Christians decorating their premises for Christmas. That mission has been established over 50 years and is about to be closed down. The next two days I spent in studying Chinese with a native boy, trying to talk Chinese with Father Chan, who knows a little English, and in getting to know the lay of the land.

On Christmas day I said the three Masses at Midnight, and gave communion to five people. Compare that with Gardiner St. Next day —Christmas day—was just like any ordinary day. There was a spasmodic burst of crackers after the morning Mass; but there the celebration ended. Dinner was a glorious pretence. I pretended that a wiry old rooster was a turkey; that sometning I could not make out was a ham; and so through the whole gamut. One little touch made all the difference. My little friend, A-ka-na, brought me a Christmas cake with greetings to me painted on it. Fortunately, I had on me a very pretty badge of the Sacred Heart and one of Our Lady. These I gave to A-ka-na and to her adopted sister. Then for the first time in China I was given the kau-tau or nine prostrations. The two solemnly knelt down and touched the floor with their heads nine times—me all the time sitting as serious as a Judge, for even to smile would have given offence.

At 8 o'clock, Father Chan gave Benediction, and I was choir and organist. I gave them among other things the *Adeste* and *"Silent Night"* (in Chinese, if you please! I had been carefully coached beforehand, and had the Romanization in front of me.) And that was my first Christmas in China. Lonely? You bet I was. One doesn't forget home-ties very easily. Next day I visited a creche where abandoned children are kept; and the number, though far smaller now than it used to be, is still very great. Then back to Shiuhing. We took 23 hours to do 75-80 miles. I returned in a Chinese steamer, and we had to anchor in the river during the night, acting on the orders of an English gunboat. Pirates were active.

Next day, at 1 p. m. I got back to Shiuhing, and on Wednesday the 28th I presided at an English oral exam. that lasted for four hours. Father MacDonald did the same in a room next door. After the break-up

the place became uncannily quiet. No more shouting in the fields, no longer the screaming in the classrooms, no more yelling in the study hall. One must hear a Chinese school to appreciate the possibilities of voice production.

On Feb. 13 the boys came back, and Father MacDonald and I started our new careers as instructors of Chinese youth. Father MacDonald has 12 hours a week English with the elder boys; I have 9 hours a week English with the babies and the middle school, and four hours a week drawing with the same hopefuls: In a few minutes I go down to tell the middles in my best Chinese the meaning of parallel lines, right angles, perpendiculars and other things necessary for those who "hei kaan lik", who have to build. My language may not be exactly the book language, but we'll get there all the same. After the retreat we changed the method of our classes; in the morning we have Father Roliz who knows English, and we go through a lesson, get the meaning of the phrases, sing the tones and read. In the evening we have a Chinese professor with whom we read the morning's lesson for half -an-hour, and then converse on set previous lessons for an hour. So you see, with preparation for our classes and for the classes we teach, as well as the time spent in each, we do not get much time for other matters. There's the bell. I must be off to drawing class, 1-3 p. m.

3.10 P. M. Back—my head in a whirl with tam sik, pak sik, hung sik, wong sik, fui sik, etc. "Sik" does not mean measles or anything like that, but colour. 30 youngsters wanting to know what colour they are to paint the walls of the house. "Fui" (or "woor" as they call it here.) But I have. no "woor" "Make it". How make it? Kau lam sik, wong sik, hunk sik. (Mix blue, yellow, red.) Will that make it? They try, and find it does. And so for two. hours. But it is doing one thing; it is helping immensely with the language.

As I write, the rain is coming down steadily; nothing torrential, but just the steady fall of an Irish wet day. The regime here is not hard, and any good strong scholastic could certainly stand a Chinese winter. The cuisine is more continental than Chinese, though now and again we do get Chinese dishes. Some of them are quite good; others— at least until one has acquired a taste for them— are best severely

left alone. Not that there is anything the matter with them, but they are not quite suited to untrained European digestions. But the general food is magnicent, and there is plenty of it. The Fathers, from Father Rector down to the furthest man on the mission, are kindness itself.

62, Robinson Road, March 19.

Things are looking up for the *"Rock"* and now that we see what the appearance of a Catholic paper means for the people out here, we are keener than ever in making it as good as we can. We have had very sympathetic letters from Shanghai and Tientsin, promising help and some of the people here are very keen. One University student, for example, has already got us 23 subscribers. In addititon he has rooted out a Chinese woman to sell the *"Rock"* on the streets, and he had arranged to have copies of it placed on every passenger boat that passes through. This will mean about 40 free copies every month; but we are ready to do that, as it will mean putting many Protestants in touch with a Catholic paper for the first time in their lives. I don't believe it will get us many subscribers, but I think it is a good apostolate. People on board ship will read any literature, they can lay their hands on.

It is well that you should know how the "Rock" takes out here, even though it looks like blowing your own horn. It will make people at home see that they are doing really apostolic work for China, even if they did nothing else but help the "Rock". So here are a few details that have come back to us: 1. We know a number of pagans who are reading it and like it very much. 2. We know a case of a young convert who sent a copy to his pagan father, and the father has written back thanking him for it and asking for more numbers. 3. The papers (dailies) have republished articles from each of the numbers as they appeared, *viz.* Father Gill's article on Evolution, and the Editorials for Febuary and March. The men who ran the*"Rock"* in the old days tell us that the papers are taking much more notice of it now. I know that it will be hard for people at home to appreciate this—but remember that even very ordinary stuff (at this point those who have contributed may bow gracefully—) on the Church is completely new to them out here.

But this is all *Rock*, so let us change the subject.

Father Gallagher is a splendid advertisement for Shiuhing. He looks the picture of health, likes the place immensely, and both he and Father MacDonald are making such progress with Chinese as to make me green with envy. They will be able to hear confessions in Chinese at the end of the year. Both teach English in the college, and Father Gallagher also teaches drawing. They have about 12 hours a week each. When it was announced that there would be two English professors (natives at the lingo) the number of the boys went up from 130 to 190. We are very glad, as the Shiuhing people are extraordinarily kind to us and it is good to be able to help them a little in return.

The brethern here are all in splendid form. There is an endless number of calls for sermons, retreats etc. So one has not much spare time. But perhaps on that account, life is very pleasant, and months seem to fly past at an alarming rate.

A Chinese Funeral.

We had come to Wong Tung for a funeral—and such a one! That was unique. We arrived in the village about four in the afternoon. No guide was necessary to show us the house of mourning. In the door of a small windowless house there were women squatting in the threshold: their black hair was all undone and loose, and from them and others within arose a dreadful howling wail. That went on at intervals, until the funeral service was over next day. Late at night the body was brought to the church. It was a weird procession. A gong banging incessantly, crashing jarring cymbals, and a kind of wooden drum made a barbarous accompaniment to the measureless wailing of the women. The coffin—of the usual strange shape, a tree-trunk with flanges—went quickly, hanging from its shouldered pole; and the narrow dark valley was lighted fitfully with the dancing red lights of blazing bamboo rods. In the churchyard the dead man spent the night with the cross and a pair of candles. In the morning Father Lau and I said Requiem Masses: his was the second Mass, and between it and the Absolution the mourners went into the Sacristy to thank him and to make an offering. All the women had their hair loose, and wore either in their hair or about their waists rough circlets of some fiber, to which a "cash" (a coin with a central hole) was tied: the one man mourner also had such a belt. Doubtless it is

some old custom handed down for a long time.

Father Lau finished the Absolution, and the local catechistess started prayers while sweeping the pall off the coffin with one hand and gathering up candlesticks with the other—a most efficient woman, yet pious withal. Indeed all the catechistesses of Tai Wau gather for a funeral, and one could see how valuable their example is in a newly converted community. Now we retired to have our breakfast, but had hardly well started when the catechistess routed us out, for the funeral was to start. Father Lau thought of his morning smoke, but the inexorable one cut it short by presenting him imperatively with cotta and stole. So we went down to the church-yard gate: the wailing, gong, cymbals, drum were filling the valley with barbaric grief. We passed in front of the coffin, and Father Lau and I consulted as to what prayers we should recite. But the catechistess said—or words to that effect—"Wisha, keep your prayers for the graveside!" Why? 'T was obvious. We two were on a higher level of the path; the coffin was racing along with its dozen or so of bearers fifteen feet below; the wailers were scampering up a steep embankment out of its way, and under their covering headclothes you could see that their wail had become a laugh at the general confusion. Father Lau had prepared me for this discovery of the formality of the wail.

Here was the merit of the catechistesses in full effect: they continued a solid stream of prayer—decade upon decade of the Rosary—all through this scene, and right up the immediate hillside scramble. Added to the din was now the report of fire-crackers: can you wonder that the funeral was a surprise? Somewhere there was a ragged urchin (and in China the youngsters wear the rags of Jacob's coat repatched) with a small crucifix of glass, and two comrades with candlesticks and holy water and incense. Close to them was the band of prayer-women: all else was a din of exploding crackers, banging gongs, (I am sorry you have never heard a Chinese gong), jarring cymbals, the dull drum—and wails that grew breathless, and perished on the hillside. For the Chinese love to bury on the hill.

The grave we were making for was on the hillside, nearly 200 feet above us, on a slope that I made out afterwards to be near 45 degrees. The ground was hard, baked slippery by the sun on the matted grass-

roots: the ordinary path for the wood-gatherers zigzaged up, but on the whole our procession went up as straight as it could. The coffin with its catterpillar of bare feet seemed at one minute incapable of mounting beyond the half of the climb. No wonder that I, much to the amusement of the village, had to give a helping hand from behind to the cottaed priest. Even the catechistesses saw that, and thought it a mighty joke. And so to the graveside.

The grave was cut parallel to the plane of the hill's slope, but of course horizontal at the bottom. The dead man goes into the hill. There we took control: the Church's rites blessed the grave and the corpse, and spoke the last farewell. But a little more digging had to be done—then the coffin moved towards the grave. Most of the mourners were gone down and were looking up from below. The din of the barbaric music became at that moment really deafening. A loud salvo of crackers was fired off at the very grave itself—the coffin was lowered with much shouting of instructions, apparently to prevent head and feet, from going down too soon—it reached the bottom. Then one last touch—a typical old tradition, harmless and pathetic in its simplicity. The coffin was brought into line with a hilltop across the valley. The village belongs to one clan Leung—just that one character was written on the coffin—the dead man will know his own valley and his own village, should he need it, when he rises again. The old idea may not have been that, but 'twill do. We have the like in Ireland. Father Lau and I threw earth in to make the burial fit, and then we slipped down the hillside—down from the weirdest burial I have ever seen.

Christmas in Wong Tung.

We celebrated Christmas in high festival. The Christians from many of the neighboring villages gather for such a festival: so the church was richly decorated. Flags of all nations hung appropriately above the crib—I am afraid the green, white and yellow has not come so far. The catechistess had made a crib-cave with star and character-transparency—she had learnd that in the convent. Mighty curtains hung draped at the chancel arch: and there was a carpet. Father Lau heard confessions, for all would go to Communion. There was midnight Mass,

at which I was deputed to open the crib solemnly—by removing a corporal from the babe. Father Lau said his three Masses straightaway: the catechistess and a stray teacher sang. I had undertaken to sing the Mass on Christmas day. I had never sung a Mass before, and my friends know why. Even the night before I could not count on getting the Ite Missa Est, if the first three notes did not come right. On lying down after the midnight Masses I hummed it softly to myself, while Father Lau ironically invited me below to have some Christmas fare. I awoke at night to hum the Ite Missa Est. I recalled it before my points in the morning—and when the great moment came, the choir was gone! The congregation was in the full strength of Chinese prayers and the opportunity was gone for ever. In Heaven they wont sing Ite Missa Est, even if I get there.

The rest of the day was simple. In the afternoon we had prayers, sermon and Benediction—and kissing of the Infant again—apparently a Portuguese custom, which is carried out like kissing of the Cross at the rail on Good Friday. This time the catechist preached—and his sermon was a lesson. He told the story of Christmas, from Caesar Augustus to the Magi leaving out nothing—something like a Bible History book, and brought it home to his hearers. I suspect that he felt the morning sermon by Father Lau was a bit too high.

Christmas brings no digestive troubles in Wong Tung. Even compared with Shiuhing, it contains more of the real Christmas spirit, which it is good to find at last. A conjuring performance by Father Lau in the kitchen of one of the cottages was the crowning performance of the day. His audience was intensely appreciative—laughter, bewilderment, delight.

A Missionary on his Rounds.

I mistook Fung Hang for a farmhouse: in reality there are probably ten houses huddled together. But the whole village is Catholic, and its church is right in the middle of one row. The village is Father Netto's latest conquest. And it is a strategic post. For just here is a separate hill-enclosed basin. Our approach was over the hills: the other side slips round a corner into the big plain of Tai Wau. Within this basin are four or five villages, and Father Netto,

who has his eye upon the lot, hopes to build a new church nearer to the grouped villages. But it is hard to realize how much the village is a unit in China. Usually the people are all of one name.

As the villages are a whitening harvest, the catechist (a perfect treasure for Father Netto) suggested a little walk. Father Lau and I had finished our morning meal, so we started with him. It was my best experience. The catechist probably knew in general what was to happen. Outside the first village we inspected a row of deserted houses, used now as barns or stores, and a woman who came along was asked about the possibility of getting them for a church: it would in fact make a nice, central site. Then we went on into the village. Chinese villages begin very definitely with some kind of a door, doubtless a measure of precaution, but it looks very snug and social. We went along the street, and now I saw that there was one special house in view. It was the home of a woman who had been baptised a Catholic, was then given in marriage to a pagan, and now was following her husband's rites. She was, as far as I could make out, a relative of the catechist. As usual in the villages, a little crowd of women and children had attached themselves to our heels. A greeting at the door of the house, and the master and mistress invited us in. The catechist evidently wanted to make this visit. Immediately inside the door was a little court or light-well: on each side was a small room or outhouse, and on their doors were the pictures and characters usual in pagan houses. Facing us and raised on a kind of step was a sort of central room, very untidy, fairly high, more like a tramway shelter than a room to our ideas—all sorts of household rubbish lay by the walls. On a big shelf at the back were ancestral tablets with the porcupine collection of joss-sticks in bowls before them. On a bracket to the right more tablets and more joss-sticks. On a rickety bamboo altar in a nook another tablet with joss-sticks, old vegetables, rags and rubbish—these latter were not offerings, but merely household rubbish flung aside carelessly. The people offered us tea and tobacco as usual, and invited us to sit down on low benches near the tea-table. I alone took the tea and sat: the catechist and Father Lau took the tobacco and stood at the farther end of the room. The little crowd followed in from the street. Standing there

in the sun, the pair of missioners resembled a gospel-scene.

Father Lau started it with some breezy remarks about the joss-sticks, and the cost of all that as procured from the bonzes—apparently about 200 dollars. The catechist meanwhile was interjecting some remarks and was poking about and examining the tablets, evidently to find out if the woman's ancestors were being worshipped. Then he took up the theme, and poured out a stream of argument and remonstrance against the futility of the superstitions, working his argument skilfully round to the idea of a first ancestor who must have come from God's right hand. The people listened, the woman of the house slunk away into one of the side-houses, with her pipe; an old woman put in some commonplace defence of the old cults—but as I gathered later, the catechist felt that grace could not find an entry here just yet. It struck me as a scene that must have developed itself in Christ's life—the impromptu audience, the sermon built on some present circumstance, and alas—the hardness of hearts.

We passed on to the next village—and here the scene was more like Nicodemus or Nathanael. We looked in at the first door, and made as if to pass; but again the catechist prompted a visit in answer to a greeting from within. This time there was a spacious cleanliness: a very lofty three-sided room—around its walls neat things that one might see in a Dutch interior. The occupants were two elders, occupied bachelor like in mending some clothes on the table. One was evidently of less importance than the other; and it was this latter who bade us welcome. The mending was swept into a basket in a moment and we were seated—avoiding the seats of honour; had tea given us and tobacco with excellent and dignified courtesy; nothing merely ceremonious, all real affability. The host kindled his long pipe, and here after some preliminary remarks a kindly discussion on religion began. It lasted quite a long time, and from what I could gather turned mainly on the real idea of creation—ex nihilo sui et subjecti—and on the spirituality of Catholic concepts, e. g. of the soul. It was delightful to watch the old fellow, with his toothless smile, removing his pipe and appealing to the voluble Father Lau to let him explain his own point of view. In this case the harvest is really white—only the last

touches of grace are still awaited. This conversation took a long time and was a learned discussion, in which even the sages of China were quoted.

At last, we took our leave, and went on a few doors. Again the catechist wished a visit to a still larger apartment that had no court but opened straight on a sort of village green, where two high posts gave an impression of authority. A huge shrine, much carved and gilded and with many incense-burners, held the tablets and facing the door that made me imagine we were going to interview a priest in his temple. In it was a still older man than the last, his brother indeed, and head of the *Lam* name (tribe) here. He was a doctor of the old Chinese style, a real relic of the Empire. Our visit was all courtesy. The old man was evidently a bit overpowered by our visit, and nothing was done beyond the exchange of polite inquiries. I came in for my share, much to my confusion, for the old gentleman was not easy to understand even in simple questions. However he gave me the consolation of answering my full name *Pin Tat In,* which no Christian seems ever to take the slightest interest in. For them *Pin San Fu* is all that is to be said. I supose that in the old days there was more punctillious accuracy. We left as soon as we might, for dinner was waiting and we had still to visit the head of the next village: this visit was short and had none of the old time glamour in its setting. Those two hours were perhaps the most golden of my whole trip.

April 21st.

"You will be interested to hear that the devil has suffered his first defeat in Aberdeen village—19 baptisms on Easter Sunday. I am sure we shall make a Christian village of it when the Seminary is there. Anything up to 50,000 conversions, all Chinese, may be expected.

Father Gallagher is just back from Shanghai after two missions with tremendous results in long delayed confessions, conversions, etc.

ENGLAND

OXFORD—The Orientalists Congress.

Some 600 Orientalists were present at the International Congress of Orientalists at Oxford.

The congresses began in Paris in 1873, and were held at frequent intervals until that of Athens in

1912, since when they have been interrupted until the present year.

Delegates from the Governments of more than thirty States met at Oxford. From the Holy See the delegates were Mgr. Mulla (president), a convert from Islam and Professor in the Oriental Institute at Rome, who was created Domestic Prelate on the occasian of the present delegation; Fr. W. Schmidt, S.V.D., director of the Missionary and Ethnological Museum of the Lateran, a famous anthropologist and founder of the international journal, *Anthropos*, Professor at the University of Vienna; Fr. A. Vacchari, S.J., of the Pontifical Biblical Institute, Rome, and Fr. A. Deimel, S.J., Professor of Assyriology at the same Institute

Another distinguished Congressist was Mgr. Tisserant, Auxiliary to the Prefect of the Vatican Library and charged with its Oriental section.

There were delegates also from more than a hundred universities and learned societies, among these the Catholic Universities, the Pontifical Biblical Institute, the French Biblical and Archæological School at Jerusalem (Dominican).

The papers were read from Tuesday to Friday, members meeting in ten sections.

There were notable contributions by Catholic priests in the various sections—by Professor Coppens (Louvain), on the reform of Josias and the Law discovered by Helcias; by Fr. A. Deimel, S. J. (Rome), a paper on the vexed problem of Sumerian verbal prefixes, which attracted considerable attention in the Assyriological Section; by Fr. A. Mallon, S. J., on the recent excavation by himself and others of prehistoric remains in a cave near Jerusalem; by Mgr. Mulla, on the Apology against Renan of Namig Kemal; by Fr. E. Power, S.J. (Rome), on the shepherd's two rods in modern Palestine, and some passages of the Old Testament, with special reference to Ps. 22, in which a slight emendation was proposed; and by Fr. A. Vacchari, S. J, (Rome), on the narrative of Eden in the history of religions and in theology, mainly with regard to the Catholic doctrine of original sin.

An important paper was read by Fr. Schmidt, in which he dealt with the formation of the Australian languages, and pointed out how any theory of the origin of religion based on the knowledge of Australian tribes must be inadequate until their language

has been carefully studied, which as yet, has not been done.

Fr. Schmidt urged immediate action in Australia lest a whole family of languages disappear before a satisfactory record of them has been made.

He was supported by many members of the First (Anthropological) Section, notably by its president, Prof. Myers, who pointed out the possibilities of a phonographic record being used for this purpose; by Professor Lehmann-Haupt, and by Dr. Mayer.

A resolution was carried by acclamation, urging upon the Australian Government the need of carrying through the project outlined by Fr. Schmidt, either by the establishment of a Research Institute of Australian Languages on the lines of the Smithsonian Institute at Washington, by the organization of a linguistic survey on the lines adopted in India, or in any other way.

A resolution of the Islamic Section, drawn up after the reading of a paper by Fr. Bouyges, S. J. (Beyrout), encouraged and desiderated the continuation of the *Bibliotheca arabica scholasticorum* undertaken by the University of St. Joseph, Beyrout,. under the direction of Fr. Bouyges. This enterprise is the execution of an idea projected many years ago by historians of Scholasticism, particularly by the late Fr. Chossat, S. J., and by Cardinal Ehrle.

The resolution, and that suggested by Fr. Schmidt, were among those formally adopted by the whole Congress at the final meeting.

The delegates were entertained by the British Government at a luncheon in Christ Church Hall. A luncheon was also given to the delegates of the Holy See by the Regius Professor of Civil Law, Mr. F. de Zulueta, at all Souls.

The Congress proceeded in the happiest way; much has been said in after-dinner and other speeches, and in conversation of its good effects in promotion of peace and international amenities.

The eighteenth Congress is to meet in Holland in 1931.

Work of the Westminster Catholic Federation.

The work of the vigilance committee of the Westminster Catholic Federation goes on apace. Many are already familiar with the critical finding of that committee in connection with Historical Text books for schools, which were on the lists of the London

County Council. This estimable body holds quite an open mind on the subject, and is ready to fall in with the representations made to it. However, certain Publishers proved very recalcitrant and refused to remove the offending passages. Happily this was not universal.

Messrs. James Nisbet, for instance, publish two series of "Our National Story" and "Self History", each in about eight volumes. Exception, from the Catholic standpoint of bad history, having been taken, the firm reprinted both series in their entirety, and handed over the complete residue of the previous edition to Fr. Cramen, as "pulp-paper"; we cannot ask for more than that. Another volume on "English Life and Labour" was submitted to a Protestant Professor of History at Glasgow University. He found:-

1. That the Mediaeval Church was a European Institution co-extensive with the civilization which had been built up in the West;

2. that the Mediaeval Church was an integral part of this civilization;

3. that as the supreme civilizing influence, the Church absorbed in England, as elsewhere, the intellectual life of the age;

4. that none of these points were made by the author of the book in question, and that those sections of the book should be re-written. They were.

What has been said of Messrs. Nisbit is true, to a certain extent of George Philip and Sons.

How Cardinal Newman would have rejoiced, could he have forseen that things such as these would be enacted in the Catholic England he loved so well.

Lecture to Jews.

What was a notable event in the Whitechapel Ghetto occured when Fr. Dumoulin, of the Calcutta Mission, at the invitation of Fr. A. F. Day, recently gave an account of the Calcutta Fathers to a Jewish audience with every sign of appreciation. It marks one of the biggest steps in advance made by the Catholic Guild of Israel, and by none will the experiment be better welcomed than by Archbishop Perier, whose keen sympathy with the movement for the conversion of the Jews is well known. Dr. Perier has been indeed powerfully instrumental in forwarding the apostolate of Israel in India, and is one of its best friends. That a Christian missionary should gain an interested hearing among Hebrew auditors

is a sign of the times none can afford to ignore—least of all, Catholics.

Misstatement Retracted.

In the heat of the Prayer Book Controversy, Sir Frederick Milner insinuated that the Society taught that the end justified the means. This error was pointed out to him and he made in the correspondence columns of the Times an amende honorable.

The following is the text of Sir Frederick's letter.

Sir,—In protesting against the inaccurate and misleading literature issued by the opponents of the Prayer Book Measure, I stated that in issuing this literature they were following the tactics of the Jesuits, whose principles they profess to abhor; alluding, of course, to the belief held among many that the Jesuits believe that in certain cases "the end justifies the means". In stating this I have given offence both to Roman Catholics in general and to the Jesuits in particular, and I have received many protests. It has also been clearly proved to me that, though history might show that certain Jesuits have been faithless to their trust, and may have lacked the virtues of truth and honesty, this is not due to the teachings or practices of the Jesuit order or of the Roman Catholic Church. I have received a copy of a catechism setting forth the teaching of the Roman Catholic Church. This clearly shows that that Church teaches that, however worthy the object may be, even to rescue a human soul, it is not justifiable to tell a lie or to commit sin.

I, wish therefore, to express my regret for having insinuated that either the Church of Rome, or the Jesuits who are members of that Church, approve or teach the doctrine that the end justifies the means. I regret also that I thoughtlessly introduced the name of their order into a controversy in which they had no concern.

Very truly yours.

Frederick Milner.

In another column he had assumed that Mr. Charles Diamond, Editor of the Catholic Associated Press was himself a Jesuit!

ST. HELEN'S—A New Kind of Clock.

Instead of numerals, the hours on the large clock which is to be placed in the new church at Lowe

House here will be indicated by the letters "Salve Regina."

The twelfth hour will be indicated by a golden crown. All the letters will be in gold mosaic.

The clock is a gift from Messrs. Pilkington, the famous glass firm in the neighborhood.

Another feature of the clock has just been assured. This is a carillon of forty-seven bells, which Fr. R. Riley, S. J., the rector, is having installed. Forty-one of the bells have already been presented, and each has been dedicated to a Saint. One of them, dedicated to Our Lady, weighs four tons.

The church is to be opened during this year.

HUNGARY—Retreat for Members of Parliament.

Thirty-one members of the Hungarian Parliament went into retreat for three days before Christmas, at the Men"s Retreat House at Zugliget, near Budapest.

The retreatants included ex-Premier Friedrich, ex-Minister Szabo, and the present President of the Chamber, Dr. Zsitavy.

It is the first time that a three-days' retreat has been held for Members of Parliament only, and fifty-seven declared their intention of participating. Circumstances, however, prevented a number from attending.

A message to the Holy Father was signed by all who took part in the retreat, which was conducted by Fr. Bangha, S. J.

INDIA—Mangalore

Bishop Perini's Farewell to his Diocese

Few, very few of the world's Dioceses could offer a parallel to the seemingly simple incident recently witnessed by Mangalore. It was the spectacle of its Bishop bidding farewell to his Diocese. The reasons of it are enumerated in the opening words of Pope Pius XI's Apostolic Letter dated the 12th of June 1923, referring to "the happy increase of the faithful and of ecclesiastical institutions, as well as the abundance of charitable and educational establishments." They contain the noblest commendation of Bishop Perini's seventeen years of episcopal rule. But the precise manner of the partition of the Diocese was all the Bishop's own and his free choice. It was one that was dictated to him by his sense of propriety as viewed from the standpoint of God's greater glory

and in accordance with St. Ignatius's third and highest degree of humility. In virtue of this decree of partition, he handed over to his successor the most prosperous portion of his domain and reserved to himself a narow strip of undeveloped territory which he volunteered to cultivate.

Various comments have been made in the press on Bishop Perini's farewell. Perhaps the truest and most appreciative comment on it was the one penned by the Editor of *The Catholic Register*, the organ of the Diocese of Mylapore:—

"It is but right that we should not pass over in silence the marvellous achievements of the venerable and gracious Prelate, Mgr. Perini, S. J., and of the Jesuit Fathers. South Kanara is not a little indebted to his Lordship for his unexampled activities in its cause. The voluntary transfer of Mgr. Perini to Calicut deserves to be recorded as one of the most self-effacing and magnanimous acts worthy of a great Catholic Bishop. At an age when His Lordship could look forward to enjoying the fruits of his labours, ruling a flock that had learned to revere and love him, and still more expanding the works of a diocese which he had raised to such a high level of efficiency, His Lordship vacated his See for the benefit of an Indian Bishop and exchanged a splendidly organized diocese for all the uncertainties, the privations, and discomforts of an altogether new diocese where everything must needs be built up from its very foundation. After such a strenuous life lasting over full thirty years, when his Lordship could take his well-earned rest and leisure, he has put himself again in the forefront of pioneer activities in Malabar. Such a sacrifice in the cause and active service of the Church in India is at once an example and an achievement that cannot fail to elicit the admiration of the Catholic World."

Mgr. Perini's last days in Mangalore were marked by a number of farewell functions. Catholic Colleges, Convents, Hospitals and Charitable Institutions were anxious to bid him a loving, lingering goodbye and fulfil a duty sad and yet glad, because of its very sincerity.

The programmes could not be long ones, but they were heartfelt and extremely touching. The addresses that were presented to him gave vent to the deep gratitude and grief uppermost in every heart. Mgr. Perini spoke his parting words touchingly and gave

his blessing and moved away silently from scenes where he had been for many years a familiar figure.

On the 17th of April the Clergy and Laity in a body gave a farewell Garden Party in honour of their departing Pastor on the grounds of St. Aloysius' College where he had spent a dozen happy years of his life as Professor, Father Minister and Father Rector. The address that was read to him was a grand review of the achievements of thirty-seven years in India's Service as Scholastic, Priest, Bishop. In his reply Bishop Perini assured his flock that he was the one that had the greatest right to rejoice over the Consecration of Mangalore's first Indian Bishop. For, during his last visit to Rome seven years ago, he had of his own accord represented to the Holy See that Mangalore was quite sufficiently advanced to have a Bishop of its own. He could now look back upon the seventeen arduous years of his episcopal rule, and thank the Master of the Vineyard for the fruitfulness of those years and joyously sing his *Nunc dimittis*. Now that he was on the eve of his departure from his dear old See, he expressed to his children the one thought of his mind: "Not only do I not repent of this, but I am happy, and I am convinced that I have taken the wisest step in the interests of the Catholic community and the Diocese of Mangalore."

The Santal Mission.

The Benjamin Mission in the Mission-Field of the Archdiocese of Patna is the Santal Mission in the "Damin-I-koh." It is barely four years old and few, perhaps, know what it means and where it is situated. It is a Persian name, meaning the "Skirts of the Hills," and is situated in the North-East of the district of the Santal-Perganahs. It was originally given to the 'Paharias', a hill-tribe, who were chiefly known and feared as freebooters and cattlelifters; but now it is mostly inhabited by Santals. The ' Damin-I koh" is a large Estate belonging directly to the Government and is practically a Reserve for Santals; about four fifths of the arable lands are farmed and cultivated by them and their agrarian rights are rigidly preserved by the Government. Within the Damin-I-koh's area the ordinary Indian Police have no jurisdiction, but the people are governed by their own hereditary Headmen. The Deputy Commissioner, as the District Magistrate for the Santal-Parganahs is called, has

exceptional powers and really his word is law. The administration of the Damin has for its special object the protection of the Santals from their natural enemies the Hindu money-lenders and others 'ejusdem farinae.' The Damin is a country of charming scenery, of hills and rivers and picturesque villages. It is the most beautiful and most interesting tract of land that the C. M. S. Missionaries, from as far back as 1859, i. e. for about the last seventy years, have been and are still working. This area is different from the area in which the American Methodist Episcopal Mission and the Santal Mission of the Northern Churches are working. Whatever it be, the Catholic Missionaries have strongly attacked the Protestant fortress and invaded the region where for years Protestantism held supreme. Inde Irae! In their disappointment they will leave no stone unturned to obstruct our work of Evangelization. Let them do what they like—our answer is "J's suis, j'y reste!"

Years gone by, various attempts have been made to invade the Santal-Pergnanahs, but they all poved unsuccessful. In 1862, Father Raphael, a Franciscan of the Vicariate of Patna, visited the Santals in their Perganahs, but the urgent building of the Jamalpur Chapel, entrusted to him, put an end to his apostolic excursions. In 1879, Father Schaff, then Missionary in Jhargram, went to explore the Santal-Pergnanahs, with the object of opening a Mission. In spite of all his precautions the good father was rudely turned out of the country by a Santal Headman. In 1886, Father Schaffer reached Dumka, capital of the Santal-Perganah district, but on the point of starting his apostolic work he was called away to Darjeeling, which place along with Purnea had been entrusted by the Holy See to the Archdiocese of Calcutta. In 1924, i. e. 38 years later, a Catholic Missionary, the Rev. J. B. Anselme of the Khrisnagar diocese, invaded once more the Santal-Perganahs and this time the invasion is successful. Early in 1927 Fr. Creane, S. J., the only priest resident in South Bhagalpur District with its population of more than a million souls, began exploring the southern part of his territory. His expeditions led to the discovery of some fifty thousand Santals, among whose cousins to the South of Patna Mission great numbers of converts are now being made. Father Creane judged the time ripe for opening a mission among them. For though there was no notable proselytism of them on the part of Hinduism, still they were gradually absorbing

Hindu customs and ideas, and once hinduized their conversion would be much more difficult. Accordingly, at the Bishop's suggestion, work on a small scale was begun among them on the 18th of July.

The site chosen was Simra, a Santal village thirty three miles south of Bhagalpur city. A small school was opened and Mass was said for the first time on the Feast of the Exaltation of the Holy Cross. From Simra the work has now spread to other nearby Santal villages, and Fr. Creane and Fr. Westropp believe that they see the dawn of a day of apostolic results, such as has not been seen in Patna Mission. The letters of the missionaries are thus far the only source of our knowledge of what the mission is and what are its prospects and difficulties.

The outward appearance of the Santals presents nothing startling or widely different from the rest of their country-men. However, their complexion may be said to be slightly darker than that of the average Hindu; they are strong fellows, well built and are great walkers. Of course, back of it all, they have that innate love of the jungle and this may account for many peculiarities of their characters. They are inclined to be somewhat fickle and have a noticeable weakness for drink. Yet they are decidedly honest and truthful and present to the stranger a truly cheerful hospitality. Their language, while very flexible and capable of expressing the most minute shades of meaning, is said to be the most difficult of the Kolarian languages. It contains many words borrowed from the Aryan languages especially in the expression of abstract ideas and has an 'r' absolutely unpronounceable by Europeans and Americans. As a result one of the most formidable barriers to rapid progress that present themselves to the missionaries is an ignorance of the language. Added to that, there is a deplorable lack of Catholic literature in Santali and the indifference of the natives is only intensified by their amazing illiteracy, since ninety eight per cent of them fall into that class.

The religion of the Santals is animistic and the people are demonolaters. Their theory is that God, being essentially good, can do no evil and therefore needs no special worship, but the evil spirits, being the authors of all evil, must be appeased by sacrifices. Hence especially in time of distress—famine, plague, disease—they offer fowls, goats, sheep and buffaloes, while, as late as 1878, a human sacrifice was offered.

Close to nearly every Santal village there is a tree or a grove of trees where sacrifices are offered. They believe that demons, 'bongas', people the earth, air and the water and every family has its household demon as well, whose name is kept a secret by the head of the house till just before he dies, when he whispers it to his eldest son. The object of this secrecy is not to give offense to other demons, who are all consumed with jealousy, by letting them know what demon is specially honored with this family's patronage. They do not think the idols can do them any good, but on the other hand, they are firmly convinced they can do them a great deal of harm. That is the sum and substance of Santal theology.

The Santals are rapidly awakening to the value of education from a material point of view. They see what it has done and is doing for their Hindu friends around them and for their brother Santals across the border in the Santal Perganahs. Hence the primary factor in their conversion will be the establishment of schools and that too, before the non-Catholic denominations have beaten us in the race, for there is a race and in many places the non-Catholics are already established, in Southern Monghyr, for instance, where the Free Church of Scotland has over sixty schools, chiefly among the Santals. The schools must be erected in the more thickly populated part of the district and in great numbers. Of course this cannot be done all at once and must depend solely upon the possibility of sufficient funds and sufficient men to maintain them once they have been started. It is in the schools, even among the aboriginal tribes of India, that the battles of the Church must be largely fought and won. An item not to be overlooked will be the establishment of schools especially for the Santal girls, for it will not be an easy matter to get the young ladies to attend. Yet it is only in the schools that a thorough grasp of Christianity can be acquired and a solid foundation laid in Christian education. Here too must be planted the seeds of future vocations to the service of God, for nowhere else can recruits be marshalled and trained, at least in the beginning, for the native Sisterhoods. Already there is one school at Champaganagar, conducted by Mother M. St. John, a nun of the Congregation of St. Joseph, but what is one among so many?

Besides the schools and the education of the children, there is the problem of the sick to be met with and

to be solved. They must, as far as possible, be cared for and healed, because this sort of charity has an eloquence all its own and imitates in a special way the methods the Master used to win souls to Him. Then too the industrial element must not be lost sight of and the people must be provided with work or taught trades. But most important of all and most efficacious in winning the battle for souls, will be the catechetical work interwoven with all the other activities.

Thus far the picture of the present and future of the Santal Mission present a very pleasing and bright prospect, but it is not without its clouds, and heavy ones they are too. The missionaries are only too willing to plant the Cross, but there are more than enough hands, 'planting the Cross', without their bidding. The emissaries of the Hindus go about from village to village to prevent the children from coming to the missionaries. The headmen of the villages have been persuaded to change their first kindness and graciousness and to refuse to sell or lease their land. The misionaries are requested to bind themselves to promises of which they never dreamed. Police intervention is threatened to stop the building of the school and even death is promised to the coolies and workers. And finally there is the Protestant alarm and the sending out of Protestant catechists to run through all the villages to anticipate their conversion to Catholicity. Of course these difficuties are to be expected, for the devil will not quietly submit to see the Kingdom of Christ establishing itself in a place, where, until now, he has reigned supreme, but without the Cross there is no victory and without suffering there is no crown.

It was two months after the opening of the Mission that the first Mass was celebrated among these poor, simple, good-natured people. The Living Christ was lifted up in their midst on the Feast of the Exaltation of the Holy Cross; the Mass was said under the open sky, with the pagan children reciting the Rosary and chanting the newly-learned Christian hymns. Prayer, preaching, suffering, sacrifice—these are the chief means on which the missionaries must rely for the success of their work. It was the Little Flower who said that more souls are saved by suffering than by the most eloquent sermons.

IRELAND—Milltown Park

A Theologian Sends The Following Interesting Letter From Ireland.

"Milltown Park is an old estate. We find it first mentioned as early as 1326. The property was acquired by the Society in 1858 to open a novitiate. In 1889, the Theologate was opened, and Fr. Finlay began his lectures on Dogmatic Theology and has continued in the same for these past forty years. As an extension to the original building, there is the House of Retreat, built in the nineties. On the first floor is the Refectory. In this Refectory, Fr. Doyle read the notice which, according to him, would be inserted in the menology after the Minister's death. In 1918, at the period of the Conscription crisis, the Philosophers of the Province were recalled from abroad, and the Philosophate was opened.

Feb. 21st, 1921, is a memorable day in the annals of Milltown Park. Just before daybreak, the place was invested by some hundreds of the South Lancashire Regiment supported by armoured cars, machine guns, and field kitchens! With those Jesuits, one can never be too cautious. A week-end retreat was in progress at the time. The object of the raid was said to be the capture of Michael Collins. After a five-hour search, the force departed, having found nothing more incriminating than some books on Socialism in the room of the Professor of Sociology. I guess the head of the party got the V. C. for this exploit.

Of the greatest interest, I thought, in the O'Brien library—rich in incunabula. It has 120 in all, and is the second largest collection in Ireland, the library of Trinity College holding first place. To appreciate the meaning of this, recall that the library of Spring Hill College has only two incunabula, one of them dated 1496, whereas here, the earliest is dated 1462.

The House of Retreat has the following record for last year: 8 Priests' retreats (3 days) 185 attendants —2 three-day retreats for laymen, 53 attendants and 24 week-end retreats with 557 attendants. Add to this 200 applicants who had to be refused through lack of room.

Thus far for Milltown. On the fifth Thursday after my arrival here, I went to a picnic in the moun-

tains south of Dublin. The country around the city is very pleasant. Coming home, we, i. e. a scholastic from the N. Y. Province and myself, visited Rathfarnham Castle, the Juniorate of the Irish Province. This Castle was purchased as a house of University studies for Jesuit scholastics in 1913. It was built at the end of the 16th century on a spot where some sort of fortifications existed from the very first years of Norman invasion. The estate belonged to a Catholic, and was confiscated during the reign of Elizabeth. The person to benefit by the confiscation of Rathfarnham was the notorious Adam Loftus, Protestant Archbishop of Dublin. He built the present structure between 1583-1585, never dreaming that his castle would one day be used as a house of studies by those treacherous Jesuits. The Archbishop might not have been a good theologian or a good courtier, which meant the same thing in those days, but he was surely a good strategist. An army approaching from any point of the compass could be signaled long before they would be within shooting distance of the castle. Passing from hand to hand, the castle became the property of a Dr. Hoadly, Archbishop of Armagh. His religious sentiments were on a par with those of Loftus. The Privy council having ordered the capture and imprisonment of all "Papal Archbishops, Bishops, Jesuits and Friars", our dear Hoadly signed the document with both hands. I wonder what he, too, thinks now, seeing these Jesuits in his former lodgings.

The retreat house at Rathfarnham is not a duplicate of that of Milltown. It is a house of retreat for the workingmen of Dublin. The dream was one of Fr. Doyle's, but his early death prevented him from seeing it realized. In March 1922, the work began. Conditions in Ireland at that time were difficult: aftermath of the World War, of the Rebellion of the Black and Tan Terror. But little by little the work grew. During the first 16 months, there were 69 retreats for men with 2,472 retreatants, and 16 boys' retreats with 535 boys. Now the retreat movement is thoroughly organized and their influence has passed beyond the metropolitan borders. Men have come to Rathfarnham to make a retreat from practically every county in Ireland; while groups of boys have come from school in Armagh, Cork, Tipperary, and individual boys from other schools up and down the country.

Here then, live the Juniors. The regular time

spent at Rathfarnham is 3 years, i. e. for those who are to take an A. B. at the University of Dublin; this means practically all of them. Lectures are attended at the halls of the University, therefore the Juniors must go to Dublin every day, a distance of 8 or 9 miles. They all go on bicycles. In the basement you have a regular army of 'bikes', one for each Junior following the courses at the University.

The status of the Juniors means much here. Until the 31st of July they know absolutely nothing about their destination. When the status is published, some find themselves sent to England, Spain, Belgium, Holland, Germany, Italy, in fact to any house in Europe wherever there is room. The Irish Province has almost doubled its membership in 15 years, and as the houses of study have not kept pace, scholastics are forced to seek accomodations abroad."

ITALY—Father Petazzi and the Missionary Spirit*

The zealous and energetic first Editor of the Italian missionary magazine "Le Missioni Della Compagnia Di Gesu'," Father Joseph M. Petazzi, was able to look back upon a very useful career in the Society when in September 1928 he celebrated the silver jubilee of his priesthood. He entered the Society while a theological student of the Gregorian University in 1895 and by 1903 he had repeated all his studies except poetry and rhetoric, made a short regency, and was ordained to the priesthood by Archbishop Andrew Jordan of Georgia, taking his last vows in August 1912. After teaching philosophy at Cremona for six years he was assigned to guide the destinies of the Italian missionary magazine and during the last fifteen years, he has held that post.

They were years of rich harvesting. The spread of the mission spirit is due to a great extent to the writing and the active zeal of Father Petazzi. Everyone knows that before the world war few people were really interested in Jesuit missions. In certain countries even educated Catholics were scarcely aware of the fact that the Jesuit Fathers conducted missions among the infidels. The first year of the war was not favorable for launching great missionary enterprises nor was the prospect of financial support encouraging. Interest in undertakings that are purely spiritual are naturally unpopular. But by sheer initiative, burning zeal and tactful management, the new editor

*Adapted from the Italian "Le Missioni Della Compagnia Di Gesu", Vol. XIV No. 8.

succeeded in surmounting these and other difficulties just when the war was raging fiercely outside of Italy's borders. The number of the subscriptions rose from 5000 to 7000 in a single year and from 1916 till 1923 the list increased to 40,000. The magazine was introduced everywhere and among all classes of citizens. Many of its readers were government officials, lawyers, doctors and military leaders. It was read in public schools and in military hospitals. It found subscribers in great numbers among the country people. Love for the missions seemed to have so inflamed the hearts of the young that many of them are said to have attributed their religious vocation to the reading of the mission magazine. Today it is also a mighty instrument in instructing converts in the Faith, in leading those of the Faith to live better lives and in securing financial aid for missionaries in foreign lands.

Several apostolic works have grown out of the publication of "Le Missioni". The first of these is an association called "The Zelatori" or promoters, now numbering about 2000 men and women who act as publicity agents for the foreign missions. They strive to make missions better known and loved especially through advertisements and by collecting material of interest to the missions for publication. The second apostolic endeavor is the founding, in 1915, of "The Apostolic League" whose membership is restricted to the clergy. Cardinals and bishops were the first to be listed as members in this missionary work. Membership includes among other duties the obligation of making a special memento at Mass each morning for the success of the work of the missions. To share in the spread of Christ's kingdom on earth the Reverend Director has organized a subordinate society from among the faithful that bears the name "The League of the Eucharist", the members of which promise to offer up their communions for the growth of missionary endeavor. The present membership of this league is more than 325,000, a vast army, indeed, whose prayers must greatly help to draw God's blessing on the missions and to bring about the conversion of the heathen. The League of the Eucharist also quite naturally fosters higher Christian ideals among the members themselves.

Several practical methods of stimulating greater interest in the missions were found whereby everyone can be called upon to give material aid for the support

of the poorest missionaries. There is a unit that interests itself in securing funds for ransoming pagans, thus disposing them in a natural way for the grace of baptism, another group adopts children pays for their support, or contributes to the support of some particular missionary. Mite boxes are distributed in large numbers in schools and colleges, in business offices and in private homes, and thousands of people have become interested in the collection of stamps. The result is that these active organizations are becoming more efficient as the circle of readers of "Le Missioni" widens; The number of converts and the effectiveness of the work of the missionaries is sure to grow more and more as the Christian spirit of prayer and work for the missions is kept up among Father Petazzi's beloved readers. This missionary editor's intrepid zeal has also brought about the publication of "The Annals of the Missions" in three volumes, a highly interesting collection of the adventures of the missionaries abroad and the graphic accounts of their needs and difficulties. Father Petazzi's interesting "Annals" have been widely read, and have gone through the fourth edition. The tireless priestly friend of the missions goes through the principal cities of Italy preaching the missions and creating almost unheard of enthusiam for the neglected souls in pagan lands. His efforts have been highly rewarded. Between the years 1915 and 1928 the mission spirit has drawn an increased number of young men and young women to the religious life: many of them have enrolled for the foreign missions.

Father Petazzi's friends and enthusiastic admirers took the occasion of his silver jubilee of holy priesthood to present him as a token of appreciation for his great work a substantial purse to be used for the education of a young missionary. The readers of the sprightly missionary magazine were, moreover, reminded, in the September 1928 issue, to offer up prayers of thanksgiving for God's wonderful blessings on the work of the missions, blessings that God saw fit to shower upon the missionaries through the distinctive efforts of their priestly and zealous leader Father Petazzi.

JAPAN—Governmental Recognition of the Catholic University of Tokyo.

In a letter printed in the *Katholischen Missionem,*

Fr. Max von Kuenberg, Rector of the Catholic University of Tokio, makes manifest some of the details that led up to the long sought for recognition of the University by the State.

An application for recognition could only be made when the chief condition was fulfilled, namely the acquisition of an endowment which was raised but not without difficulty. The money was finally gathered in the summer of 1927. The next problem that had to be faced was the completion of our library which was somewhat deficient in the Commercial branches and the Philosophical and Literary sections as well. The authorities demanded four copies of the Library Catalog. Since the Catalog at hand was not quite what was desired the University officials were compelled to go through the long and tedious task of typeing out the copies demanded. When this task was finally completed there remained one more trial and that was to word the application itself. With the aid of different officials in the Ministry of Education the application was finally drawn up and the result looked like a good-sized book.

In the beginning of January of 1928 the application was ready and handed over to the proper officials. It had to pass through the hands of petty officials, minor authorities and finally the highest authorities. Many notes were made and much had to be changed. On the 9th of April there arrived a ministerial commission of four investigators to examine our present school buildings. The examiners were quite interested in the printing presses of the house and with the motor driven saws, planes and lathés, which were in the Brothers' Workshop. In fact one of the inspectors in his report to the ministry stated that this University had a finely equipped carpenter shop which distinguished it from other Universities. The inspectors were then invited to dine and the writer of the letter merely remarks that they did not have to fast. That afternoon they were taken by auto to the site of the new University. The commissioners were well pleased with all they saw and promised to take into consideration in their report what was yet to be done and to allow for the buildings that were to arise according to our plans and thus counteract the present scarcity and inadequacy of buildings which had provoked much opposition at the Ministry. A few days

later news came that the business concerning the application would soon be expedited and that it would see a happy issue in about ten days.

Then came a political crisis to trouble Ours. The situation of the ministry then in power was decidedly precarious. It was expected that the opposition would pass a non-confidence vote against the Tanka Ministry in an extraordinary session which was to take place in April. A change in the Ministry was for Ours an unwelcome event for under such circumstances the recognition of our University would be very much delayed.

At this point Heaven sent aid to the University through one of its Alumni, Dr. Hashimoto. He has always been a tried friend of his Alma Mater and has proven helpful on very many occasions thanks to his position in the Ministry of Education. He accomplished the signing of the decree of Recognition by the Minister of Education. On the second of May we were informed that the Minister had signed the decree and that the necessary gesture of signing by the emperor would take place in a week. His Majesty gave his signiture on the eighth of May and announcement of the fact was made at the Ministry by telephone. On the 10th of May the decree was published in the official bulletin *"Kampo"* and the recognition was now a fact. At the time of writing, Fr. von Kuenberg states that the official announcement had not yet come to the University because a document of that kind had to make vast rounds through various departments. But governmental recognition has finally been attained and that makes future progress possible.

But all difficulties have not yet vanished. The present quarters must be sold and a substantial amount of money realized in the transaction. More and better professors must be hired. The Library must be completed. More hours must be given to curricular activities. Still it is expected that the money obtained through tuitions in the future will be far in excess of what it was in the past and the growth of the University even though entailing expense is an object well worth the labor.

MEXICO—General Notes.

Rev. Father Provincial of the Mexican Province went into Mexico on October, 5th, and made his visitation of the Capital, of the college and residence of Puebla and of Saltillo, returning to the College-

Novitiate of Ysleta on the 3rd of December, accompanied by Fr. Romero. A magazine, "The Eucharistic Crusade", for children and the Messenger of the Sacred Heart are being published in Mexico regularly. Plans were on foot to open a Domus Scriptorum in the beginning of January. There are 36 Fathers and 13 Lay-Brothers in the City of Mexico living in private houses of families that love the Society. One Father, with the aid of four hundred catechists instructs twelve thousand children in catechism. They have weekly meetings and monthly retreats. In one of the hospitals a Father has ladies, who are instructed in the manner of helping the dying. So that when the Father arrives, the patients are visited more quickly and easily. In the Military Hospital, work is fruitful but more difficult as the Government prints an immoral, satirical periodical and review, which is distributed among the patients to arouse hatred for the Church. Bishops and Prelates repeatedly express their thanks to our Fathers for what the Society has done for the defense of the Church in Mexico and the salvation of souls. The Fathers often hear: "O Fathers, what would we have done, if you had not stayed with us?" In the last three months Father Socius has received one hundred and eight letters of thanks for favors received through Father Pro. The Fathers of the *Revista Catolica*—which belongs to our Province—are also doing splendid work to help the Mexican people. Though the Revista is not allowed in Mexico, they have instead a little paper, "El Propogandista Mexicano", widely spread throughout the whole country. At present, over 64,000 copies are sent to Mexico every week. It is highly appreciated by the people, as is shown by the sacrifices they are making to pay for their subscriptions, with danger, at times, of being arrested and even of losing their lives. At least two of the priests, who received a thousand copies have been killed. The private subscriptions run from 25 to 1,000 or 2,000 copies; there is a ladies organization in a large city which receives and distributes 10,000 copies every week. During 1928 about three million copies were distributed throughout the country. Some charitable persons in the States are helping these perseçuted people through the "Misiones del Propogandista", that is, by paying for subscriptions of twenty five, fifty or a hundred copies ($2.50, $4.00

or $7.80 respectively), to be sent to places where the paper is needed most. An association of El Paso, for instance, is supporting about fifty "Misiones". The paper is also published under the name "El Propagandista Catolico", for distribution among the Spanish speaking colonies of America and practically in all the Latin-American countries, with a weekly circulation at present of 86,000 copies. Both papers have a combined circulation of 150,000 copies every week.

Some Data on the Persecutions by an Eyewitness.

Despite the negotiations and efforts towards a solution of the religious difficulties, news continues to come through from Mexico of outrages against Catholics in the practice of their holy faith. A recent account by an eye-witness is that of the Revd. Mr. George L. Ferguson, who was formerly an Episcopalian Minister, but now a convert in deacon's orders for the priesthood.

Mr. Ferguson was born in Belize, British Honduras, about 40 years ago. He made his home for a long while in Canada, having been educated there and at Oxford and Edinburgh. He exercised his Anglican ministry in British Honduras before going to Mexico.

Arriving in the United States only early in May, Mr. Forguson was somewhat the worse for his experience in the Mexican prison. He worked his way from the Mexican border to the National Capital, and is now a guest of the Apostolic Mission House, conducted by the Paulist Fathers on the campus of the Catholic University of America. He hopes to enter St. Mary's Seminary next fall.

Mr. Ferguson went to Mexico in 1920 as the associate pastor of the Anglican church of St. Mary the Virgin, in Mexico City. A few years later he entered into controversy with Father Juan Acosta, S. J. (whom he afterwards saw put to death), regarding the validity of Anglican orders, with the result that he embraced the Catholic faith and was admitted to deacon's orders by the Bishop of San Luis Potosi.

He stoutly resisted the efforts made to enveigle him into joining the schismatic National Mexican Catholic Church. It was his writings and activities among his fellow seminarians against the schismatic church which brought about his arrest and imprisonment.

Mr. Ferguson was imprisoned for almost a year in the military barracks in Mexico City. Along the

same tier in the prison were incarcerated, eleven priests, six of whom were shot, two before his eyes, while three disappeared and were not heard of again.

Mr. Ferguson, describing his experiences, says:

"Among the priests in my cell tier who were shot, were a Father Aviga, whom I believe came from the Pueblo diocese, Father Juan Acosta of the diocese of San Luis Potosi, Father Rodriguez of a religious order, an Oblate priest, who was shot before our eyes, a Jesuit who was shot immediately in front of my cell.

"The Jesuit was out in the corridor when he was shot. He had been taken out for some reason or other, and the guards purposely allowed three scoundrels to attempt an escape. In the excitement the guards shot the Jesuit deliberately, but claimed that they were aiming at the other prisoners and that the bullets richocheted off the wall. The other prisoners did not escape. They made no serious attempt to do so.

"We were all taken out in the court yard to witness the execution of the Oblate priest."

The murder of the Catholic nun, Sister Maria Garcia, Mr. Ferguson said, was unspeakable. It, too, occurred in the corridor of their cell tier, and the soldiers used the pretext that the Sister knew the whereabouts of rebel bands, and also where Bishop Jiminez was hiding, but wouldn't tell. That the nun did have this imformation, Mr. Ferguson said, was most certainly to be doubted.

Father Juan Acosta, he continued, was accused of sedition, of course, and specifically of having been a member of a rebel band. Father Acosta's real crime, the seminarian said, was that he heard the confessions of the soldiers.

PHILIPPINE ISLANDS

These are incidents which occured in the Philippine Islands. One day, one of the Jesuit Fathers who had been in Japan for many years, but since returned to the Islands in hopes of regaining his health, passed a bed-side in Saint Paul's Hospital. Before him lay a Japanese boy who was said to be dying of typhoid fever. The lad's body was wasted away. His relatives after the manner of pagans had withdrawn, abandoning him to his illness and to death. The Father asked their permission to baptize the boy.

They laughingly consented. Baptism could do no harm, they thought, and it might do some good. The magic which priests use is awesome. Whereupon the boy was baptized after a short instruction and the Father departed, expecting on his return to hear of the boy's death. But Kato, that being his name, clung dearly to life and after weeks of doubt and delirium began to convalesce. When he should entirely recover and return among his pagan relatives, how would he abide by his new found faith? That query his actions would answer better than any prophecy of a seer could tell.

During the period of recuperation at the hospital, Kato attended instruction regularly, and though he was only ten years of age grasped the articles of Faith with great understanding. Before he left the hospital he had made his first confession and had received Holy Communion. Strangely enough, on his return home, his family did not object to his visits to the Jesuit Padre. On the first Sunday after his discharge from Saint Paul's, he attended the five o'clock Mass in the Hospital Chapel. Congratulated later, he explained to the Sisters that the Padre had told him that he must attend Mass on Sunday and he thought there was no Mass in Manila save the one at Saint Paul's.

Though he was disillusioned and told that there were other and later Masses in Manila, Kato nevertheless was to be seen at the hospital every Sunday morning a little before five o'clock, and afterwards went to the Padre for his weekly catechetical instruction. Some weeks later he was confirmed by the Archbishop in his private chapel.

At this time the American Padre left Manila and so Kato was no longer a visitor at the Ateneo. But about a year and a half later another American Jesuit met Kato returning from school. The lad approached with a smile and two very formal Japanese bows.

"Are you still a Catholic, Kato?" the Father asked.

"I am always a Catholic." was the reply.

"Do you still go to church?"

"I go there every day."

And then the Father found out that daily on his way to school, Kato made a visit to the Blessed Sacrament in San Sebastian Church.

"What do you do when you go into church?"

"I walk up the main aisle right to the steps of the Sanctuary and then I kneel down and talk to Jesus Christ.'"

"What do you talk about?"

"I talk about my brother who is a pagan and about my mother and father who are the same, and then I ask for a blessing and then I genuflect with one knee the way I was taught, but I always add two bows to Jesus Christ and then I come out very happy."

Kato is still the Little Apostle. The following is characteristic of him:

One day while at play near Saint Paul's an ambulance drove up to the gate and, boylike, Kato with others crowded around the ambulance. A man was lifted out on a stretcher and Kato instantly recognized that he was a Japanese. Regardless of the policemen and two Sisters, Kato pushed himself to the side of the stretcher and began to talk to the man in his native tongue. While the stretcher was carried into the hospital Kato walked beside it, talking with great animation. He discovered that the man had been taken from a ship and was dying of fever. Arrived at the ward Kato asked the Sister for a Crucifix. Regardless of all about him, he spoke to the patient and continually pointed to the Crucifix. It seemed he fully understood the man's gesture and immediately ran from the hospital and over to the Ateneo. Up the stairs and past a bewildered porter he raced, and rushing into a Father's room, he shouted, "Father, you must hurry and come over to baptize a Japanese man who is dying and wishes to go to Heaven." It developed that Kato, while walking beside the stretcher, had told the man that he was surely dying and asked him, if after he was dead, would he not wish to go to a country that was even much happier than Japan. The man, becoming interested, began to ask questions. Kato told him that if he believed in the Cross and in Christ, a priest would pour water over him and then he would go to that happy country when he died.

The Father arrived and with Kato acting as interpreter instructed the patient and then baptized him. While Kato was relating the story of the Redemption, the man with his eyes on the Crucifix, entered into Eternity, there to see the Redeemer and to put his fingers into the sacred wounds. Six months later, Kato was instrumental in the baptism of another Japanese and his youthful zeal grows daily greater.

There are not many Japanese in Manila. Time was when the Philippines befriended countless Japanese when persecution exiled them from their native land.

The Philippine government built Churches for them, the ruins of which can be seen today. And it would seem that in and about Manila there are great graces waiting for the country-men of Kato who might feel called to follow the sterling example of this little Apostle.

Another interesting case is that of Kargo, a well educated Japanese, who arrived at the College one morning and was met by an American Padre. He introduced himself thus, "Sir, I am a pagan and a graduate of Tokio University. An American Jesuit in Japan directed me here. After rather extensive travel and careful study, I find that despite it all I know very little. But of this I am certain that Shintoism, the religion of Japan, is not for me. Will you talk religion with me?" Replying to a question about his belief in God, he answered, "Believe in God. I cannot say, Sir, for I do not know what it is."

A short conversation revealed a great yearning for Faith that was impeded by total ignorance of God. An ordinary text-book in philosophy helped furnish him with some idea of the existance of God and the human soul. Four or five times a week he was to be seen at the college, repeating what he had learned and intent on learning more.

A month elapsed and Kargo was able to understand Father Prendergast's Catechism Chart which graphically represents in one picture the unity of our Faith's mysteries. Three months were spent on this chart, discussing and explaining the mysteries thereon depicted. Kargo was intensely interested and presented many difficulties. But he was so well disposed that when finished with the chart, he was able to study Kinkead's Second Catechism.

All his calls at the college Kargo made at seven o'clock in the morning. He was something of a Nicodemus. He chose that early hour in order to deceive his pagan relatives. They always presumed that he had gone out for a walk before the heat of the day. For a fact, that was what he was doing, walking with God.

At this time, Kato's dear friend, the American Jesuit from Japan, arrived and with his help and due in great part to his knowledge of Kargo's native tongue, great progress was made. After a little over a year of instruction the man was baptized on Christmas Eve. He made his First Communion at the Midnight Mass. He became a zealous lay-Apostle, as the following hos-

pital case testifies:

A Japanese was dying in the hospital. No one but his pagan friends could understand him. When the priest approached the bedside, they bowed very formally, seeming to see in the Father a great sympathy for their dying countryman. Kargo was summoned and given the facts. With his help the man might die a Catholic. He arrived at the ward and began to talk to the patient, using the Crucifix in a very earnest appeal. After a time, Kargo turned to the Padre and explained the patient's religious beliefs. He had never been a Shintoist in any form but was just a straggler, a nomad with no particular religious star to guide him. Kargo continued to talk to the man, explaining the Sacrament of Baptism, which the patient insisted he must receive. So the man was baptized. A few hours later he died, greatly impressing by his peaceful death, both the Padre and his fervent interpreter.

One of our vexations here in the Philippines in trying to get the poor people in step with Faith is the Aglipayans. This division of the people is certainly not on the increase. There are many signs that show that the movement is more political than religious, and from time to time, individuals and even small groups of these poor people are coming back to the Faith.

One Sunday morning, one of the American Padres on his way over to the church encountered at the house three young ladies. One of them stepped up and said, "Father, will you please baptize me? I have been an Aglipayan but I know I ought to be a Catholic and I should like to be baptized and receive my first Communion tomorrow." It developed that the two young ladies had been teaching her catechism and instructing her for the reception of the Sacraments.

The Priest was in a hurry and told them that he would attend to them after Mass and they promised, of course, to be on hand. He rushed away from his visitors and at the church door, three other young ladies stepped up to him, and one of them made exactly the same speech, so that for the moment the priest was confused, half fancying that they were the same three girls he had met a moment ago. But no, it was another girl who said she had been an Aglipayan and now wanted to be a Catholic and receive Baptism.

A short while afterwards, when the same Priest was approaching the Confessional, (for there were many

who wanted to receive Holy Communion on the following day, the Feast of St. Joseph, which is one of the greatest feasts and a Holy-day of obligation here in the Philippines) a young man stepped up to him in the church and said, "Father, I am an Aglipayan, but I am going to make my confession. Will you tell me how to go about it?"

A short chat revealed that this man who was 25 years old and rather a high-type employee in one of the army posts, was practically without any instruction. It was explained to him that we should have to look into the question of Baptism and then try to arrange for a little instruction before his reception of the Sacraments. He was very willing, afterwards came regularly to the house to be instructed by the priest, and in due time received the Sacraments with a great show of Catholic spirit.

Instances like these are turning up two and three times a month and sometimes much oftener, and we find these poor people only too ready to receive instruction and to go ahead with their true Faith in real Catholic fashion. One of the difficulties is this: It is almost impossible to get them to come for group instruction. This is partly a matter of personal embarrassment on their side. But also, working hours vary and conditions will be very different if a man is living in a dormitory or living in his own house with his family, or living in the house of neighbors or possibly relatives who frequently are of the heretical type, and might make difficulties if it were found that the persons in question were going regularly for instruction. And if the instruction was given to groups, the liklihood that the cases would be talked of is very great among our good Filipino people. And so, the Padres do a great deal of individual instruction.

An interesting Aglipayan Baptism was the following: One day, one of the American Padres was stopped by a young lady who had just come from the confessional; first she explained in all simplicity that she had been going to confession and receiving Holy Communion for several years quite regularly, but now she would like to be baptized. The Father showed no surprise, but asked her quietly if she was sure that she had never received Baptizm. She then explained that she had been an Aglipayan, but that even her parents had often insisted with her that whatever form of Baptism had been given her, was very doubtful, and

that she was now old enough to take the matter into her own hands. The Father found that her aunt, a good pious Catholic woman, was in the church, with her at the moment. So he invited them into the sacristy and as the girl had been fully instructed, she was then and there baptized and went her way. She did not live in the city and that evening was leaving for her home in the province far away.

Three years later, this same Padre when visiting a good Filipino priest in Manila learned that a priest had approached him to try and locate the Baptismal records of a young lady, who claimed to have been baptized by an American priest but could not state definitely at what church the Baptism had taken place. Now, it happened that this Priest who had been searching for the Baptismal certificate was that day preaching at Manila, and at that very hour. So the American Padre hurried off to the church and after the sermon learned from the preacher that the Baptism he was interested in was none other than the Baptism of this young lady. The American Padre made out the certificate and afterwards learned that the young lady in question was actually entering a convent to become a Sister of Charity, but all proceedings had been held up when she was unable to establish the fact of her Baptism. On receiving the certificate, everything went favorably. She was received into the convent and is now a Religious.

This young lady, though from one very important angle very much out of plumb in her Catholic instruction, happens to have studied in a progressive, well-equipped University. In the ordinary course of her vocation as a religious teacher, she will be able to do very much for the Filipino Sisters, because one Filipino Sister of such a type is worth five foreign Sisters in the march of Catholic education.

It might be interesting to realize that we have 11 convent schools in Manila, all very good centers of Catholic instruction, though of varying scope and merit from the angle of mere schooling as apart from religious things. In one of these, there are already 10 Filipino Sisters, each holding a College degree, and they are working with 36 others who are for the most part from Germany. Every European in the house is a normal school graduate in her own country, and half of these Europeans, besides their normal school papers, hold College degrees. We have four other Colleges

that compare very favorably with the above in personnel and all of them are showing first-class achievement. Though spoken of as Colleges, they really run from primary through high school, and in one or two instances are attempting the real arts course to be followed by the degree. All of them are boarding schools, but day scholars and half-boarders make up at least 50 per cent of their student body. Their students come from all parts of the Islands and a large proportion come from families of education and refinement and they are capable of the best educational development. Among their graduates we find ladies of altogether superior attainment, publicly recognized directors in education, instructors and professors even in the realm of psychology.

But beyond anything in the mere academic line is the very gratifying growth and development of what we may call Catholic instinct among the graduates of these Sisters' Colleges. They are turning out real Catholics, for the most part, of the most pious type, not only constant at Holy Communion and public devotions in the church but able also to defend the Faith that is in them, and often very willing, at least with encouragement, to take up the instruction of the ordinary people about them, who in many cases are so sadly without a shepherd.

The greatest need of the Islands today is the need of Priests, but next to that is the need of religious Sisters. What about vocations? There are signs of their development in many directions, but there are great difficulties. It is almost imperative that our religious communities should exact a dowry from candidates, but the dowries are not forthcoming. For the most part, this is due to poverty, but at many turns we meet with evidences of real opposition to the religious vocation from families and friends.

We see instances like the following: One of the girls of a family completes her education and tops it off with long courses in the Conservatory. It afterwards becomes known that her father gives her a present of $7,000 to buy herself another first-class piano or maybe strings for her violin. It further becomes known that she has a very pious sister of at least equal educational development who for some time has been contemplating joining a religious sisterhood. The dowry called for may be only one-third of the present which was given to the fair musician, but her

father simply decides that he is too poor to give her the dowry, and in some cases, he resorts to all sorts of machinations to thwart her holy desire and even threatens to make it impossible.

This is not an actual case, but the more important aspects of it have been repeated in actuality several times in the past three years. In some instances, the prospective religious candidate has resorted to what was practically begging from house to house, or let us say, from friend to friend in order to try and raise at least a portion of her dowry outside her own family where the inclination at least is frequently to give her nothing.

It is true there are some who will say that this begging plan is a development of a pious Spanish custom and looked on in some way as the girl's announcement that she expects to withdraw from the world. But fundamentally the fact is that her own family are against the vocation and if they cannot stop it they will frequently refuse to do anything to help it along.

The hooting of the horns on the taxis of Paris is one of the ineradicable memories of every tourist who has spent even a few days in the French capital. Manila has no taxis to impress themselves on the memory of the visitor, but she has her "carromatas", hundreds of them,—small, two-wheeled carriages, not much larger than the rickshas of China and Japan, but drawn by the Phillipine horse. This last in an annimal *sui generis;* no larger than a Shetland pony, it has strength endurance, and a speed quite astounding in a land where it is always afternoon. More interesting than the "caballo" is the "caballero" who holds the reins. These men are popularly known as "cocheros", and are in a class by themselves. They enjoy a local reputation for physical prowess and profane fluency that would make the ordinary American truck driver grow green with envy. One hears dire tales of encounters between "cocheros" and those of Uncle Sam's sailors who have drunk not wisely but too well. The sailors are said to be found in the early dawn on some of Manila's more deserted streets, with bashed heads and empty pockets, due to the over-solicitous ministrations of a husky "cochero". Such stories are, no doubt, base calumnies of a worthy, though humble, group of public servants. Be that as it may, the following incident will show that not all "cocheros"' are entirely lost to the better things of life.

Answering a hospital call, one of our American fathers stopped a passing "carromata", jumped in and directed the "cochero" to drive to San Lazaro Hospital. The driver demurred. It was too far, he said; the long drive would kill his poor "caballo", and besides, it was near supper time. The "padre" however insisted, saying he was going to visit a sick man who needed a priest very much. After thinking this over for a while the driver reluctantly turned the equipage around and headed for San Lazaro. As they rattled along the narrow streets, he turned and asked over his shoulder, "What you will do for this sick man, padre?" The "padre" answered that he would hear the sick man's confession. "Dios mio", exclaimed the driver, "I have not confessed for twenty two years!" This was a good opening, and lead to a talk on the necessity of confession. By the time they had come to within a few blocks of their destination, the "cochero" had told so much about himself that he had practically made his confession. He was dumbfounded when the priest told him this. "Can I tell the rest now, and be absolved here in the carromata?" he asked. When he heard that he could, off came his battered hat, and to the rhythm of the horse's clattering hoofs he repeated his act of contrition in good Tagalog, while the priest gave him absolution. As they drew up before the entrance to San Lazaro, the priest reminded him that he could receive Holy Communion next morning. The poor fellow was so overjoyed that he refused to take the "padre's" twenty centavos; which, in itself, was a good proof of a reformation of life. This is a good example of the faith that lies dormant in the hearts of many of the Filipino people; the bulk of them are strangers to the school room and the Catechism lesson and, owing to the dearth of priests for the past thirty years, they go through their work-a-day lives with no thought of Church, Mass or Sacraments. Yet, given anything like a friendly approach and a kindly word from a priest, most of them are only too glad to take up the things of their Faith with a ready generosity that is more than gratifying to the priest who tries to help them.

Such favorable results, of course, do not always attend one's efforts. As the priest left the hospital on this occasion, he passed a group of attendants carrying a dead body cross the corridor. The man had died

without a priest. Yet, almost a year ago to the day, this same priest had spent several hours at the bedside of this poor fellow, who even then was seriously ill. Through fear, or ignorance, or perhaps both, he had refused to make his peace with God and now, when God had called him, he had just missed the opportunity to receive the last Sacraments. Priests who have spent some years in the Islands and have had a chance to study conditions, tell us that the vast majority of the people die without a priest. One man, rather pessimistically, put the estimate as high as ninety percent. This is probably an exaggeration, but things are surely bad enough to inspire the charity of many to pray for the thousands who every year are deprived of the ministrations of a priest when they most need them.

Our fathers at the Ateneo have been able to do much good work in the hospitals of the city. Only a short block from the school is St. Paul's hospital, now under the care of the Maryknoll Sisters, and urgent calls for a priest reach us at all hours. Manila is a cosmopolitan city, and the patients are as likely to be Americans, or Frenchmen, or Portuguese, as Filipino. Not long ago one of the American fathers taking up the telephone receiver was about to ask for a number, when a voice over the wire asked him to come at once to St. Paul's, where a recently arrived patient seemed in great danger of death. The father hurried over to the hospital, but the sister at the door said she sent no sick call. He inquired for the patient who had just arrived. The only one answering this description was a big Portuguese, whom the priest found sitting on a chair in one of the wards upstairs. He looked healthy enough, but said he felt pretty sick. When the priest offered to hear his confession he was more than willing and began at once. He had hardly started, when his voice began to fail. The priest at once suggested the act of contrition and gave him absolution. The man was put to bed, and as he grew weaker every minute, the priest administered Extreme Unction, and added the blessing for the dying. While the sisters and doctors did what they could, the priest began the prayers for the dying. Even as he began, however, the man's soul took its flight. He had died the death of the just, with all the comforts of God's sacraments. The incident is typical of the many calls that come to the fathers at the Ateneo, often several times a day.

Commencement

On Wednesday, March 14, the annual conferring of degrees and awarding of prizes to the members of the graduating classes took place. Four men received the degree of Bachelor of Arts, thirty-five that of Associate of Arts in the pre-medical and pre-law courses, while seventy-six were graduated from the High School. It is encouraging to reflect that this will be about the last of the "lean years" for the A. B. course at the Ateneo, and that future commencements will see an ever increasing number of men receiving that favorite Jesuit degree. Under the sponsorship of Rev. Joseph Mulry, S. J. a campaign has been conducted in the High School during the past four years with a view to inducing the most talented students to pursue their studies in the cultural course rather than in the at present more popular pre-technical courses. The members of fourth year were addressed on various occasions by Rev. Fr. Rector, Fr. Mulry and by several representative A. B. graduates of former years, among them Mr. Teodoro Evangelista, leading member of the University of the Philippines debating team now touring the U. S. In addition, promising candidates were approached individually by their teachers and a circular letter was sent out to the parents of the boys. The result was a complete presentation of the merits of the cultural course, and the effectual laying of the "four years versus two" and the "non-utilitarian" bugaboos that have created prejudice against the course in many Filipino minds. It is a fact that the course has never enjoyed its proper popularity in the Islands. However, a substantial increase in applications next year is practically assured, and as the idea continues to grow upon the parents and boys, future years will see the A. B. course filled with the numbers which are its due.

Knights of the Blessed Sacrament.

With devotion to Our Lady and to the Sacred Heart rooted and growing healthily in the hearts of the Ateneo boys thru the Sodalities and the League, an effort was made during the past year to develop among the student body a more fervent devotion to the Blessed Sacrament. The practice of frequent Communion is by no means as common here as we could wish, and to encourage it the K. B. S. were organized last Novem-

ber by Rev. Hugh J. McLaughlin, S. J. Fr. McLaughlin visited each of the classes in the College and High School and addressed the students on the purpose of the organization and the obligations of its members. The response was immediate and generous, many classes 100% strong. On Nov. the 12th, the first Mass and Communion of the Knights took place in St. Ignatius Church. The sermon was delivered by Rev. Fr. McLaughlin, in which he placed the organization under the patronage of St. Francis Xavier, Apostle of the Orient. At the Communion of the Mass, the Knights stood with lighted candles and recited in unison the pledge of their "Order." After this auspicious beginning the big task of keeping alive the enthusiasm of the boys began. A large blackboard was set up in the corridor of the main building whereon the weekly average of each class was permanently kept, in order that a legitimate spirit of rivalry might assist the good work. Success seemed to hang in the balance for a while, but gradually the idea took firm hold upon the boys and their perseverance was no longer a matter of doubt. For many, the weekly Communion meant considerable sacrifice, especially for the day-scholars. Their Mass was at 7:15 each Friday morning, the boarders having received at their usual 6:00 Mass. But how cheerfully the sacrifice was made by all is shown by the year's averages. 86% of the 1000 boys in the school received Communion every week—in view of circumstances, a truly remarkable total. The class of 3 A led in the class competition with an average of 97% and the 4th year set an example to their younger brothers with an average of 90%. The highest weekly total for the whole school was 95% and the lowest, 75%. On March 1st all the Knights received their final Communion of the school year at a Military Mass celebrated by Rev. Fr. Rector. A neat program was printed to serve as a memorial of the event. Fr. McLaughlin again preached an eloquent sermon, describing the labors and sacrifices of St. Francis Xavier, and exhorting the young Knights to emulate his courage by unbroken fidelity to their pledge during the vacation period. It is to the experienced direction and unflagging enthusiasm of Fr. McLaughlin that the success of the K. B. S. is in large part due.

Cadet Battalion

With the departure of Capt. E. H. Elarth for the U. S., Major Eacott B. Miller assumed the post of

Commandant. During the year, the Battalion was reviewed by many distinguished personages, among them Maj. Gen. Johnson Hagood, Commanding officer of Fort McKinley, Admiral Sumner Kittelle, U. S. N., Vice-Gov. Gen. Eugene D. Gilmore, General Dumont, Attache at the French Embassy at Washington, and Admiral Mark C. Bristol, U. S. N., Commander of the Asiatic Fleet. The 5th Ateneo Camp was held March 15-28 at Baguio. A record number of cadets, over 200 attended, together with 35 boy scouts.

New Ateneo Site Purchased.

A tract of 78 acres has been purchased for the future home of the New Ateneo. The new property is just fifteen minutes distant by auto from the heart of the city, Plaza Goiti, and yet is in the open country. The possibility of selecting so large a tract and yet possessing such proximity to the city was due to the somewhat unexpected extension of the main city street, Rizal Ave. Rev. Fr. Rector had long had his eye upon this piece of excellent property, but heretofore it was too inaccessible. As soon as work upon the Extension of Rizal Ave., was begun the acquisition of the splendid and spacious "Ateneo Park" was quickly made.

The property is 150 meters west of the junction of the Rizal Ave. Extension and the Balintawak Road. This latter will be perhaps better known by old Ateneans as the Coloocan Golf Club Road. Our new property has a frontage of 1500 feet upon this road and a depth varying from 1600 feet to 2300 feet. It will be noted that it is only a five minute walk from the beautiful and restricted property of the Golf Club. Our new Ateneo Park is practically level, with a desirable surface drainage of about four feet in 1500. There are no houses upon it and heretofore it has been used for the cultivation of rice. There is a new development going on all around our property. The Archbishop of Manila has an enormous tract that is being laid out, just between Ateneo Park and the city line. This also has been made possible by the Extension of Rizal Ave. The property adjoining Ateneo Park is also in progress of development by the owner from whom we purchased our new tract.—vis. Don Vicente Singson Encarnacion, who by the bye is an old graduate of the Ateneo of the eighties. The price paid was exceedingly low. Mr. Singson naturally was desirous of having his Alma Mater move out

to his estates for sentimental as well as good business motives. Be it remarked that property all around Ateneo Park is actually being sold now for three or four times as much as we paid for our tract. The putting through of the Rizal Ave. Extension has had the effect of making all prices out in that neighborhood jump sky-high. This brief sketch would be incomplete were we to fail to mention the fact that to the Little Flower of Jesus had been commended in the beginning of this year our project of selecting a new site for the Ateneo. Rev. Fr. Rector asked the Good Shepherd and their dear litle flock to make a special novena to the Little Flower for this intention, promising that some day a shrine should be erected on the new property in her honor. Surely she has aided us in our perplexities and has shed some of her roses upon the Ateneo,—for which we are deeply grateful and are looking forward to the faithful fulfillment of our promise

SPAIN

Some Notes Gathered by the Theologians at Sarria on the Occasion of the Visit of Very Rev. Father General to the Theologate there in December 1928 and January 1929.

An endeavor has been made in these notes to present three general topics. 1 — Information conveyed by Father General's talk on the activities of the whole Society; 2—Impressions of Father General himself and 3—General information given by his Paternity.

Father General's Conference to the Theologians.

Very Rev. Father General left his room on the stroke of 5 30 P. M. Dec. 31, 1928 in accordance with his note posted on the Theologians' bulletin board. The conference was held in the antechamber of Father Rector's room and was extremely informal. His Paternity took an ordinary chair in the midst of the Theologians. Some were standing, others sitting but it might be said that all were hanging on his lips. He speaks so clearly, fluently and distinctly in Latin that although his talk lasted for a full hour and a half, he did not interrupt it once nor did he give any indication of growing tired. The talk was also remarkable in that he spoke of matters most sublime and with unusual simpilcity and the utmost restraint.

His Paternity began the conference by asking the beadle how many Theologians were in the house and to what provinces they belonged. Immediately after this he took occasion from a talk recently reported of Father Crivelli of the Province of Mexico, on the Protestant propaganda in South America, to insist on the example of union shown by Protestants when they are attacking Rome. The same idea was stressed recently, said his Paternity, by the Patriarch of Jerusalem. Though the various sects are so numerous in themselves and so divergent in ideas, nevertheless in attempting to make the world Protestant, they never oppose one another, nor do they aim to work in the same field. Proselytism, therefore, the characteristic work of modern Protestantism, is one of the greatest enemies of the Catholic Church. Father General told one of the Scholastics from the United States that our Fathers there must prepare themselves to work among Protestants since there are so many others to care for the Catholics.

Protestantism works in the open, not so Communism which is the second large enemy of the Church. We must imitate the spirit of union and mutual co-operation which actuates even the Communists of the entire world. Their aim is the sovietization of mankind by means of the destruction of the only barrier against it, Catholicism. They are persuaded of the efficacy of silence. For this reason, they not only fail to publish their real victories, imitating Masonry in this respect, but they even feature in the great newspapers of the world, stories of defeats which do not occur. Thus they deceive the Catholic World, which, believing the stories of the reported defeats to be true, does not rise against them. These are the same devilish tactics to which St. Ignatius calls our attention regarding temptations.

Of both these enemies, all nations are afraid, including the pagans, especially the Japanese. All nations seem to agree in admitting that the only force at present capable of gaining the victory over these forces is the Catholic Church. Hence Japan is now supporting Catholicism which has a representative at the imperial court in the person of Admiral Yamamota, former tutor and present adviser of the young emperor. Hence, also, the prerogatives of an authorized university have been granted to our University of Tokyo. When news of this was cabled to our Holy

Father, he sent his personal secretary to Father General to give him the information first hand. The Pope wants our University of Tokyo to be an outstanding scientific center; and he hopes it will become a fountain whose living waters of Faith will overflow the whole Orient. For, with the lapse of time, the silent action of truth will impress itself upon sincere hearts. Now our Fathers in Japan are seeking a new site for the University, but are sadly in need means. Americans seem more inclined to give money towards our work in China than for that in Japan.

Taking this occasion Father General recalled a beautiful and consoling but somewhat pathetic scene which he witnessed in the Vatican last Summer. During the dog-days, Rome is depopulated and even the poor find it possible to leave the city for those few days. The Vatican is deserted. His Holiness holds no audiences. During this time Father General went to see him on business. Then it was that he saw how truly His Holiness was a prisoner. The Pope was alone in his private room and despite the fact that it was mid-day, the windows were closed tightly and the electric lights were burning. Even with these precautions and with the aid of the electric fan, said his Holiness, he had been almost stifled until midnight the previous day, and in the long hours of quiet the University of Tokyo had been on his mind and in his prayers. A French diplomat, after an audience with his Holiness, wrote to one of the Paris dailies; "Despite the loneliness of the prisoner, we are forced of necessity to recognize his greatness."

In Egypt, too, the Church's enemies, especially the Protestants are hard at work. As the King wants to make Egypt a great nation and realizes that to do this, religion is necessary, he feels confident that nothing would aid his project more than a Jesuit College, especially where the Protestants are working hardest, i. e. in the north. The King and the Pasha, his prime minister, called on his Paternity when they were in Rome and the Pasha told him in confidence of his devotion to St. Ignatius and to our Lady. Both he and the King were Jesuit students. He declared that he looked upon Christ as the greatest of the Prophets and something more than a prophet; and that he does not hesitate to say so in public. A Mohammedan who professes such devotion and acknowledges these truths is not far from the Faith. He also com-

plained that the English in their foolishness are trying to rebuild the House of Zion and that they want to give the Holy Places to the Jews who put Christ to Death. "Rather," he said, "should they give them to us, the Mohammedans."

The usefulness of our colleges and their quiet forceful action are universally known to our enemies who aim to turn the young against us. That our influence over the young men is not a passing one is shown by this that when in Rome on Pilgrimages, they consider it a great honor, to receive the blessing of, or to speak a few words with him whom they regard as the common father of their beloved teachers. The love of our boys for their professors all over the world is a source of great consolation to his Paternity. Even world famous men come to him with child-like simplicity asking for the pleasure of a few moments with him.

To-day the Holy Spirit is working marvels in the souls of youth. Youth is in quest of us because it hungers for the word of God. Gone are the days of systematic aversion and stoic indifference to matters religious. To-day, many a young man in the world, especially those under our care, practices a perfection that would bring the blush of shame to the cheeks of many a Religious. For example, at the Paris Ecole Polytechnique, many young men are to be found who do penance and meditate daily. To-day religious matters are so much discussed and brought to the minds of all that even the furthest separaed of our Christian brethren are seeking religious instruction. The Church is daily growing in prestige. We cannot disappoint her hopes in us, especially those that concern the education of youth.

This formation and culture will be more solid and lasting in proportion to our preparation during the time of our studies and probation. If there is question of changing the course of study, the Holy Father has declared that the change should consist in the addition of a year. Upon one occasion certain Church dignitaries, hearing his Paternity say that he did not have enough subjects, assured him that he had enough but that he should shorten the course. His Paternity referred the matter to the Pontiff, who, "siluit, ut solet, antequam responderet; et dixit: 'Abbreviare, absolute non; should you ask me to add a year, then here and now you have my approval."

And thus he has kept for himself the right to shorten the years of ecclesiastical training. If sometimes he does grant dispensations it is against his wishes. On this point he desires that our constitutions be observed to the letter. Cardinal Bisleti has said, after having heard many conferences given by Religious as well as Secular priests, that while others may have surpassed Ours in preparation or in oratorical presentation, none has surpassed us as far as solidity of doctrine is concerned. Hence we ought to treasure our Ratio Studiorum and our scholastic traditions. Today a dazzling rhetoric is not appreciated; people look for matter of positive worth. The time has passed when men believe a thing merely because they see it in print. Nowadays everything is discussed and criticized: so that even the Protestant publishers in England, when they are to publish a book concerning the Catholic Church, seek Catholic advice to make sure that the manuscript contains no historical error, no faulty interpretation of Councils or dogma. A book containing such errors is at once discredited by the reading public and frustrates its own sale.

This solidity of doctrine and of judgement in Ours has been strikingly manifested in three recent occurences. In the conferences at Malines too much was granted to the Anglo-Catholics under the leadership of Lord Halifax. Recently, too, the Benedictine Fathers of St. Aumer conceded too much to the Orientals, and the Association of the Friends of Israel made many excessive concessions to the Jews in doctrinal matters. Ours did not compromise themselves in any of these affairs, and there was an almost open effort in Rome to exclude us from the Friends of Israel though this association had with it six cardinals and many prelates and priests. "Considering the results," Father General said, "We can also say 'Deo Gratias' ".

In any question of the reunion of Christendom the Society has always avoided extremes, which work only harm in the long run.

The Holy See has had to intervene in these matters in order not to encourage these separated Churches to a pride that takes advantage of attempts at union to create the false impression that Rome is advancing towards their views, and not they towards Rome. Nevertheless his Paternity has always been deeply interested in these matters of reunion, and has consulted with the Holy Father upon a proposition made to him

while he was still at Zizers by a Russian Archimandrite. The latter had expressed the opinion that it would be a long step towards the reunion of the Oriental Churches with Rome if members of the Oriental rite were admitted to the Latin religious orders. This, because in the Orient a monk is much more esteemed than the ordinary priest. The idea appeared good to the Holy Father, as long as reasonable limits were not overstepped. And thus, to say nothing of what has been done by other orders and congregations, there are already some thirty of Ours of the Oriental rite, and there are plans in preparation for opening a novitiate for such candidates to the Society. His Paternity is expending much care in adapting our constitutions to the new rite in a manner prejudicial neither to the rite nor the constitutions.

Above all we must avail ourselves of the means of formation offered to us by the Constitutions and the Exercises. And we must apply ourselves to advance in the understanding of them not only during the third year of probation but during our whole life. The Code, as well as many religious congregations, has copied several prescriptions of our institute. The Brothers of the Christian Schools, for example, have introduced the third year of probation for those who, it is felt, will exercise greater influence and will later become superiors. They usually call on us to give the Exercises. The Exercises contain all our asceticism and mysticism, and should be given in such cases in their entirety, without omitting a single meditation.

It is owing to the lack of such fidelity to the Exercises, some bishops say, that less fruit is at times gained in our days from their use. Let us not be influenced by the frequently asserted opinion that the Exercises are of service to those who wish to root sin out of their lives but not at all to those who are endeavoring to advance in the contemplative life. The Exercises are adapted to each kind of life, active, contemplative and mixed. Ours are called upon yearly to give them to the Benedictines of Subiaco, etc. The great good which the Exercises accomplished in the sixteenth century was the renewal in the world of mental prayer, the disappearance of which in many religious communities caused the religious decadence. Such at least is the opinion which Denifle, the noted biographer of Luther, expressed to Father Wernz

as the result of his scientific investigation regarding the origins of the Protestant reformation. We then, the sons of the Society need seek out no other methods of prayer or asceticism than our own. The great mystics teach fundamentally the same mysticism as the Exercises. Even the great Spanish mystic, St. John of the Cross, teaches with St. Ignatius that the touchstone of sanctity is mortification, self-abnegation and humilty, and for religious, the strict observance of their rules. Without that, sanctity and mysticism are impossible of attainment. Everything that we hear contrary to this we ought to regard as suspect and contrary to our method of life.

Similarly we ought to show ourselves reserved towards the exaggeration of the liturgical movement; the vocation of the Benedictine is not ours. Certainly liturgicism well understood is nothing but praiseworthy; the Mass said "ad apicem rubricae" as the rule for priests bids, the prayers in the Missal for preparation and thanksgiving, the community litanies recited with fervor and with pauses for each reply, this is the true liturgicism of the Society.

On account of this spirit of obedience and orthodoxy the Pope has on repeated occasions shown that when he entrusts anything to the Society he feels secure. Thus he entrusted the Oriental Institute to us, with the desire that questions concerning the Oriental Churches should receive careful study, and that an opportunity should be presented to the Orientals themselves to come to Rome to study affairs that concern them.

As his Paternity thanked the Holy Father for the honor of having this Institute confided to the care of the Society, the Pope replied, "There is no honor in disposing of a shaky piece of furniture", and some Cardinals commented, "Yes, it has been handed over to the Jesuits; and they will unite it with the Biblical Institute, and so it will get an honorable burial." The foresight of the Holy Father was not deceived. When the Society first took charge of the Oriental Institute there were no students the first year, two the second, and there was no certainty that these would return from the East after the first year's vacation. But this year, in the first year of the course there are twenty students. And at the same time considerable literary and documentary wealth is being acquired. Valuable manuscripts are constantly being

brought in to the Institute from the Near East and even from Russia, and our Fathers are editing and publishing all such material. There was in the beginning no library. A large number of volumes has already been gathered, and the Holy Father always manages to have a little money when the library of the Institute can be helped. Recently a new wing with space for three hundred thousand volumes has been added. Among the important documents now in the possession of the Institute is a phototype of an illustrated codex of the ninth century. In one of the illustrations, portraying the Last Supper, the primacy of Peter is graphically represented by the fact that the prince of the Apostoles occupies a different type of chair than the others. In other pictures he is represented with a ring. The Holy Father loses no opportunity to praise Ours for this work, and for all that they are doing to further the work of the Church and the glory of God. In his last encyclical he not only praised the Oriental Institute in general, but specifically mentioned the work of Msgr. D'Herbigny. This affection of the Holy Father has, however, brought him no little criticism from many who are disaffected towards the Society. These latter are organized in many places in large and wealthy organizations for propaganda against the Society. Among such societies are "Verite" and "Recalde", which have spread through Rome, Barcelona, Paris, several cities in Holland and elsewhere. In Barcelona there is for sale on the newstands a book retailing the story of the suppression of the Society. Among the sponsors of these organizations are many men of great importance, and so their printed attacks are brought to the attention of the Pope. They accuse the Holy Father, too, of putting himself in the hands of the Jesuits and of Cardinal Gasparri, and in each encyclical they are on the lookout for the Gasparrian and Jesuitical touch. They say that the Pope has good ideas, but that he is dominated in their application by the Jesuits and Gasparri. The Holy Father, however, "non movetur his rebus". He continues to give the Society every proof of his paternal affection.

The following is an excerpt from a letter of Father Louis Carrera to Reverend Father Vilallonga, the Provincial of Aragon, in which reference is made to the words of the Holy Father concerning some of the professors and scholastics at the Gregorian Univer-

sity. "We bless from our heart this group of Fathers and scholastics with a blessing which we hope will bring on them many gifts from Our Lord, for you represent many provinces of this, our Society; or rather I may call it my Society": because every one knows of the special benevolence of the Pope for the Society of Jesus. This benevolence is founded on the many and varied meritorious works of the Society for the Church and the Holy See. The Society indeed, according to the mind and spirit of its founder, is a company of chosen soldiers who are always ready to work for the Church and to carry out the wishes of the Sovereign Pontiff. The present Pope knows this through repeated experiences; hence no need to be surprised if his Holiness has a very special affection for the Society. "Therefore," continues the Holy Father, "I bless you with the fulness of my heart, and I bless the whole Society, all the provinces from which you come, all the houses to which you belong, your works, your studies, your intentions, your families and everything else you may wish to include in this blessing."

One of the Cardinals told his Paternity that the Society has received so many favors and is doing so much good work that God has prepared persecutions for us to keep us humble. Indeed almost daily in all parts of the world new persecutions of the Society loom on the horizon. But none the less the Society continues to grow in numbers. At the end of December, 1928, Father General received a note from the Curia informing him that, although only fifteen catalogues had arrived, the membership noted in them alone had reached 21,000. It may be well to recall here that under the present Father General the Society has been blessed with an increase of over four thousand subjects. In the same period ten new provinces and three vice-provinces have been established. The missions too have enjoyed notable increase. In countries such as Zambesi and the Congo where for many years little fruit was reaped the laborers are now clamoring for more and more help to reap the abundant harvest that lies before them. In India vocations are multiplying rapidly. In Shembaganur there are more than twenty Indian novices, and plans are under consideration for another novitiate at Ranchi. His Paternity predicts that his successor will perhaps have the happiness of being able to erect an Indian

assistancy, thus realizing one of the dreams of St. Ignatius.

On a par with the missions is another task very proper to the Society, namely the work that must be done among the neo-pagans in our larger cities. Father General praised highly the work of Father Lhande, whose articles in Etudes brought to the Archbishop of Paris the sum of ten million francs to finance the construction of chapels as centres for the work of rechristianizing the people of the suburbs of the French capital. Similar work might well be undertaken in many of the other great cities of the world. We can afford to leave the spiritual direction of women to others ;they can be saved without us. Our principal work lies among men and especially the youth in our colleges and universities. In this field through excellent organization, the United States holds the palm.

The educational work of the Society throughout the world is so highly thought of that we are looked to now to carry on the direction of three major seminaries, and in one country alone, Columbia, we have under our charge sixteen colleges, besides all the other work entrusted to us. Father General has been forced to say to the Holy Father on several occasions, "Homines non habeo"; but the Pope does not want this great need of men to lead us to curtail the work of theological formation. For this reason he has praised the quiet and profound theological work being done by our professors at the Gregorian, which at present numbers over sixteen hundred students. Various religious orders, among them the Capuchin and Salesians, send many of their students thither. The Capuchin Fathers in particular select their best men from all over the world; for they have come to realize that to treat these days even with ordinarily well educated people there is need of solid theological learning and of erudition above the ordinary. Their relations with Ours are very intimate and at the Gregorian their men are high in scholastic standing.

Several times in the course of his talk Father General emphasized the friendship that binds him to the superiors of other religious orders and congregations, and he seized every opportunity to speak highly of them.

After speaking thus for an hour and a half, with much greater coherence and sequence than these jot-

tings indicate, Father General rose, and, exhorting us to be ever magnanimous in the great work of the Society for the greater glory of God, commended himself to Him and to the prayers of all the Society.

The Following News Items Were Gathered From A Letter Of Rev. Father Joachim Vilallonga, Provincial Of Aragon To The Members Of That Province.

The Pope desired to delay the jubilee celebration in honor of his ordination in order to allow time for the completion of the Causes of many Beatified and Venerable whom he wished to canonize on the occasion of his jubilee. It is quite probable that Father de la Colombiere and a large number of English Martyrs, among them many of the Society, will be beatified. Blessed Bobola and Blessed Bellarmine and the Blessed Martyrs of North America will be canonized. That much is practically certain; but they are also working on the Causes of Father Ginhac, Father Pignatelli and others.

The main obstacle is the fact that the Sacred Congregation lacks time; and the fact, too, that outside the Society, there are many Venerable whose Causes are also under way. Among those whom it is desired to beatify immediately are the Venerable Father Roque Gonzales and his companions of Paraguay. All our Fathers and Brothers know without doubt, the unusual fervor that has been kindled in many of the South American Republics this year because of the third centenary of the death of these Martyrs; and because Father Thomas Travi has brought thither from Rome, the heart of Father Roque Gonzales which is preserved uncorrupted in a beautiful reliquary. His Paternity gave it to him in order to increase the devotion of his fellow countrymen for that extraordinary martyr.

Christmas Day, the Vice-Province of Czecho-Slovakia was erected into a Province, and on this occasion His Paternity told us of the many labors of our Fathers in the new Republic of Lithuania. When the question of sending thither Fathers of the Society was discussed, it was seen at once that Polish Fathers could not go because of the great antagonism that exists between the two Republics. Nor could the French Fathers go, because they lacked the personnel for so great an extension of their activities. It was decided, therefore, to send German Fathers; and

though in the beginning there were some misgivings because they were not well received, the result was contrary to expectations. The youthful Father Kipp sent there as Superior has succeed admirably in winning the sympathies of all by his learning and sanctity. The college founded by Ours is the most celebrated in the country, and is attended, moreover, by the son of the President of the Republic. Father Rector has given the Spiritual Exercises to most of the clergy and to many laymen of importance; and the Government is so grateful for the work that the Society is doing, that it has donated about fifty acres (twenty hectares), for the erection of a Novitiate. Counting priests, scholastics, and brothers, more than thirty have joined the Society in that country, and it is to be hoped that within a short time, the ancient glories of the Province of Lithuania will be renewed.

Personal Impressions of General Interest.

From these impressions we get an intimate glimpse of the Father and the Superior. If our admiration is aroused by the skill and penetration with which His Paternity, by means of the Society, accomplishes tasks of the utmost importaance, still greater admiration is aroused in the breast of one who knocks at the door of his room and hears that gentle and inviting "Come in". And were it not for the gray hair, a stranger would have difficulty in discovering which was Father General and which was the visitor, in this case a mere theologian.

One man described this impression by saying that he spoke with Father General with the ease and confidence that he would use in conversing with a brother and companion.

His Paternity questioned many of the men about their families and showed himself interested in each of their relatives. When he learned from one man that his mother was very ill he offered him thirty Masses. When he gave his blessing to another, for, himself and for his family, His Paternity expressed the wish that the blessing should be sent to each member of the afflicted family. When this same man said that he had a brother in Nicaragua, His Paternity replied: "Yes I am aware of that, and I know him."

Another, (and he was not the only one), asked His Paternity as a remembrance of his visit to autograph two pictures, one for himself and one for his brother

who was studying theology in India; "Ah, yes, he is in Kurseong", interrupted Father General, and with a "libenter", he granted the request.

Another was struck by the attention with which His Paternity listened to everyhing that he had to say, and the importance he seemed to attach to the suggestions, of which he took note. "He may do what he will with those notes," said this man afterwards, "but his delicacy in allowing me to talk and in showing that he attached some importance to what I was saying, left me entirely satisfied. "Optime, placet: magna simplicitate dixisti omnia" said Father General to him at the end of the interview.

That this simplicity is typical of His Paternity is shown by the fact that when Father Provincial brought a brother from Barcelona, to his room, he received him with marked pleasure and an effusive "Welcome, Carissime", despite the fact that he had given orders that he would receive no one until three hours later.

When another asked him for a permission, he replied that ordinarily it was Father Provincial's place to grant that permission; "nevertheless," he added, "I myself will write and ask him to grant it."

He gave his blessing to two scholastics from the United States and extended it to their Province. When one of them asked him for two further blessings, one for his relatives in the Society, eleven in number, and another for the members of his family, His Paternity repeated the blessing twice.

Another said on the following day; "I seem to see him everywhere, as though I had been gazing fixedly at a very powerful light.

And still another: "I marvelled to see how he concealed his authority and his penetration under his goodness and simplicity. "I learned," he remarked, "that an external display of authority is in inverse ratio to the authority that one actually holds."

Some Facts.

His Paternity arrived on the twenty-first of December at 8 p. m. He greeted us paternally in Latin, and to add one surprise to another, he hinted, alluding to the Air Line between Genoa and Barcelona, that we need not be surprised at another of these unexpected visits. He pointed out that it was a happy coincidence for him that he was visiting us when the "Pax Hominibus" was resounding from the altar. He

promised to participate in our Christmas festivities, though he had not come for a rest; "Habeo enin multa et magna negotia pro quibus orationibus vestris indigeo." He promised to speak at his leisure with each grade of the College.

In fact, he had long talks, first with the Fathers in recreation, then, separately with the Philosophers, the Theologians, the Professors of the Boarding College, and finally with the Brothers. With these last, he showed himself above all, the father, and mixing Spanish with Latin and Italian, he spoke to them in a way that all understood. He told them how much good brothers were needed in every Province. "Good brothers", (he said, according to Rev. Father Provincial's Letter), "not only aid the Society, but also perform their tasks better than externs, because they do them through love, and because they are working for the Society. Speaking of the many persecutions which evil men are inflicting on the Society, he told the Brothers that these enemies are seizing every opportunity to calumniate it, publishing, for example, letters written by our ancient Fathers, Missionaries of China, which might seem somewhat compromising, and publishing on another occasion letters of a certain Brother.

Christmas Day, he was present at our entertainment with evident pleasure; and he expressed his admiration for the Crib. At the celebration in the chapel, we saw him descend from the choir-loft to kiss the Infant at the same time that the Brothers did so.

With the Community, he accompanied the Blessed Sacrament the day Viaticum was brought to Father Ferrera; and that, too, despite the unseasonableness of the hour. While his health permitted, he paid frequent visits to the sick.

He went to Gerona and Manresa, and from there, accompanied by the Benedictine Fathers, to Montserrat. While there he had a serious fall which brought on a recurrence of an affection of the leg. For that reason the doctors ordered him to bed for a few days; but even there he continued his heavy daily work to the astonishment of all who visited him, He has now almost entirely recovered.

SOUTH AFRICA.

Under the heading, "An old Rhodesian Warhorse",

we find in a South African paper the following appreciation of Fr. Joseph Hornig, who celebrated his Golden Jubilee in July last.

"This year has been made memorable to the people of Chishawasha by two notable events, the first very sad, the second joyous. On Wednesday, May, 23rd, after a solemn requiem Mass had been sung in the church, the remains of Fr. Richartz, the founder and first Superior of this large mission station, were laid to rest at the foot of the beautiful stone cross in the cemetery. It is noteworthy that the coffin was carried from the church to the cemetery by the four Natives who had been the first to be baptized at Chishawasha by Fr. Richartz thirty five years ago. The second was the Golden Jubilee in religion of Fr. Joseph Hornig, celebrated on Sunday, July 15th.

The Zambesi mission was entrusted to the Jesuit Fathers fifty years ago, and the late Fr. Depelchin, an old and experienced missioner was appointed its first Superior. He went through Belgium to England in search of suitable candidates, and the very first to offer himself was a young man of twenty three who had travelled from Germany to England, fired with the ardent desire of entering the Society of Jesus and working for God in the foreign missions. After hearing his story Fr. Depelchin accepted him, and thus Fr. Hornig entered the Society as the first novice attached to the Zambesi mission. He came out to South Africa in 1881 and taught for three years in St. Aidan's, Grahamstown. Thence he went for a time to Quilimane, and after that returned to study theology at Dunbrody. He was ordained by Bishop Richards and not long afterward began his active missionary life at Keilands, a mission of which he was the real founder. He remained there for many years, and long ere he left he had built up a flourishing mission station. His thorough knowledge of the Xosa Kaffir language was shown by the excellent prayer book he wrote in that tongue.

About 1903 Fr. Hornig went back to Grahamstown to teach the boys of St. Aidan's for a second time, and in 1906 he came up to Rhodesia, and after a short stay at Gokomere and Driefontein, for the purpose of acquiring the language of the Mashonas, he went towards Fort Victoria and founded the mission station of St. Joseph's in the Hama reserve. That mission owes its existence and present flourishing

condition almost entirely to him. There he remained, for the most part alone and unaided, for close upon twenty years, labouring without ceasing for the conversion of the Natives, by all of whom he was beloved and revered.

About two years ago his health broke down and it became evident that the long years of his active ministry were over. The veteran missioner was transferred to Chishawasha, where he is peacefully spending the last years of his busy and most useful life.

The Golden Jubilee was kept by the celebration of High Mass in the presence of a crowded congregation, and at its conclusion Fr. Hornig gave Benediction. Fr. William Withnell had come over for the occasion, and soon after the Mass was ended Monsignor Brown, accompanied by Frs. Johanny and O'Neil, arrived from Salisbury to congratulate the old warrior. The grounds adjoining the church and community house had been decorated for this great occasion and the proceedings were enlivened by the parade and playing of the Chishawasha boys' band.

In the afternoon all went to the convent, where, in the largest school room, a concert was given by the school-children. At its conclusion they came up one by one with a little present for the good old priest, and wished him, "ad multos annos."

Other Varia

Fr. Tacchi Venturi, of the Roman Province, has been appointed Rector of the new College for the training of novices of the Society, who are designated for the Foreign Missions.

Cause of Beatification Opened.

The Archbishop of Salzburg has caused search to be made for the writings and letters of Mother Teresa Ledochowska, who died in the odor of sanctity, July 6, 1925. This is always the first step taken in the process of beatification. Mother Ledochowska was the sister of V. Rev. Fr. General.

EGYPT—College Proposed.

An Irish cotemporary is responsible for stating that V. Rev. Fr. General was asked by the British Government to establish a College of Ours in Egypt, and that, owing to want of subjects, His Paternity was constrained to refuse.

New Bank Notes

The Bank of Spain is about to issue notes stamped with the image of St. Francis Xavier, the great missioner. On the reverse of the bank note a scene from the famous missioner's life will be represented. The value of the note will be twenty-five pesetas, somewhat less than five dollars.

American Assistancy

The Decree of Very Rev. Father General Establishing the Chicago Province.

The division of the Missouri Province three years ago which entrusted the administration of the eastern section, namely, the Ohio district, to the direct government of a vice-provincial, has borne the good results desired and has fully prepared the way for a complete division. The present therefore seems to be the proper time for us to bring this work to a close.

This undertaking has been further and carefully considered. The wishes of the Provincial and his consultors, of the Vice-provincial and the consultors of the Ohio section, have been ascertained, and we have frequently and earnestly sought light from God. Wherefore, with the unanimous approval of the Fathers Assistant and in accordance with the authority which the Apostolic Letters and the Constitutions of the Society confer upon the General, we divide the Missouri Province into two provinces, one of which is to retain the name, Province of Missouri, and the other to be called the Province of Chicago; and we hereby declare that each province is to be endowed with all rights, powers and privileges which according to our Institute are granted to other provinces.

The territory of the Missouri Province is to be divided as follows: To the new Province of Chicago, in addition to the entire Ohio district, which up to the present, has been governed by a vice-provincial and which embraces the States of Ohio, Michigan, Indiana and Kentucky, there is to be added the State of Illinois, with the exception of that portion described below. To the new Province of Missouri, in addition to the remaining territory of the original province, we have thought it well to join for good and sufficient reasons which have met with our approval, the eastern part of the State of Illinois containing the cities of Quincy, Springfield, Decatur and Cairo, and likewise

the whole region which lies between these cities and the Missippi River, and consequently we now do so.

According to the rules in force in the Society, let the members be assigned to that province in which they were born, or in which they dwelt at the time of their entrance into the Society, or in which their parents now dwell. Those, however, who were born outside the limits of both provinces, and have no home in either, are, for the most part, to be numbered with the new Missouri Province, unless it seem good to the Provincials to arrange otherwise.

Furthermore, all those who, up to the fifteenth of August, will have been members of the former Missouri Province, shall, even after this division and in token of mutual love and grateful remembrance, offer the usual suffrages for the dead of both provinces.

As regards temporal affairs, let each house administer its own goods according to the laws of the Institute. We ratify and confirm the plan agreed to by the Provincial of the Missouri Province and the Vice-provincial of the Ohio district, of committing the administration of their common funds to one Procurator for the time being, that a better and more equal division of monies and debts may be made after a year.

For the present, foreign missions will be administered by the Provincial of the Missouri Province, but they are to be understood as committed to both provinces and are to receive help equally from both.

We decree that all provisions herein set forth are to have their full affect on the fifteenth day of the coming month of August, the feast of the Assumption of the Blessed Virgin Mary into heaven, on which day this decree of ours is, according to custom, to be read and promulgated at table in every house of both provinces.

Finally, through the intercession of the Blessed Virgin Mother of God, under whose auspices these two provinces are to begin their new life, as well as of St. Stanislaus Koskta, who was raised to heavenly glory on this same day, we most humbly beseech our Supreme Leader and Lord Jesus Christ to bring this undertaking to its desired end, and to bless it abundantly with His heavenly graces. And thus we may hope that the members of the Missouri Province, who have long been deserving of great praise for their

labors in the field of the Lord, will, in the future too, though divided into two forces, follow more closely day by day the footsteps of our Holy Father Ignatius, and gather the same and even more abundant fruit of their labors for the greater glory of God.

Given at Rome, Feast of the Visitation of the Blessed Virgin Mary, the second day of July, 1928.

W. LEDOCHOWSKI,
General of the Society of Jesus.

Jh. Demaux-Lagrange, S. J.,
Sec. Soc.

To the Fathers and Brothers of the Provinces of Mssouri and Chicago.

Reverend Fathers and Dear Brothers in Christ:
—Pax Christi

The great work of the division of the Province has been brought to a happy issue. I can do no better than to begin to speak under the maternal protection of the Blessed Virgin Mother of God, for under her protection is this division decreed and promulgated Under the guidance of such a mother, your two Provinces will grow day by day, not only in numbers and labors, but, what is more important, in that interior spirit of every member of both provinces, bringing that spirit more and more into conformity with the true spirit of our vocation.

We should rejoice, then, and render hearty thanks to God that the well-loved Province of Missouri has always fostered in her sons this true spirit of the Society, and now transmits it as a most precious heritage to those of her children who are henceforth to continue their good work, though separated from her. Preserve this common treasure, then, together intact, with all your time-honored traditions, and with a holy rivalry strive to draw therefrom more abundant fruits.

The Province of Chicago, recognizing the fact that the mother Province has made far from trifling sacrifices for her benefit, can offer no better return than to show and prove herself ever a worthy daughter of an illustrious mother.

A vast field of apostolic labor lies open to you, not only in your own land, but in the far distant regions of India as well. Seeking nothing but the greater glory of God, tirelessly cultivate this field committed to you, even to the neglect of your own welfare, as befits the sons of our Father Ignatius, and in the sweat of your brow, and, if need be, in

your blood, strive to make it fruitful indeed.

With praiseworthy obedience you received, as from the hand of God, the previous decree which instituted the separation of brethren from brethren, a thing which is seldom welcome. So now, with complete generosity carry out the provisions of the present decree.

From my heart I bless you all, and I earnestly commend myself to your holy sacrifices and prayers.

Rome, the Feast of the Visitation of the Blessed Virgin Mary, the second day of July, 1928.

Your servant in Christ,
W. LEDOCHOWSKI,
General of the Society of Jesus

CALIFORNIA PROVINCE

New Buildings in Province

With Bellarmine college completed in Tacoma and the splendid new Brophy college in Phoenix holding its first sessions, the building program of the province was carried on during the summer months with an energy that promised the early completion of several educational and church structures in both north and south.

Construction of a new high school to replace the old frame building hurriedly put up as temporary educational quarters after the fire of 1906, was begun this fall in San Francisco, while similar erection of the first unit of the proposed Loyola university group of buildings and a week's intensive drive to finance the educational program in Los Angeles are reported in the daily press. Meanwhile, a beautiful new church is in process of building by Our Fathers in Seattle.

Construction of the new $300,000 St. Ignatius high school in San Francisco is already under way. The preliminary excavation work has been completed, and the foundations for the building will be laid within the next few weeks. The contract for the building was let to Barret & Hilp for $270,000. Equipment and additional expenditures will increase the sum total by several thousand.

The new prep school, west of St. Ignatius Field, will face Stanyan Street and occupy nearly the whole block between McAllister and Turk. It will have a frontage of 204 feet on Stanyan street and 75 feet on Turk.

Ten months will be required to complete the buildings. It will be occupied with the opening of the fall semester next year.

The school will be built along classical lines in harmony. Edward A. Eames of San Francisco, formerly associated with McGinnis and Walsh, well known Boston architects, has planned the building so it will embody the latest features in educational buildings, and when it is completed it will be the finest and most modern high school in northern California.

Chief among the innovations will be a loud speaker in every room. The loud speakers will connect with the principal's office and will enable the principal to speak at any time to all the students without leaving his office. The loud speakers will also be connected to a radio so that it will be possibble for the pupils to hear the acceptance speech of a presidential candidate, or the inauguration of a president without leaving their desks.

The new St. Ignatius high school will amply accommodate 1000 students. It will contain 35 class-rooms, besides the regular administration offices, physics and chemistry laboratories, mechanical and free-hand drawing rooms, library, assembly hall, chapel, cafeteria, bookstore and a gymnasium.

The main floor of the gym will be 60x102 feet from which a grandstand will slope up, accommodating 1500 spectators. It will contain 700 lockers, showers, rooms for visiting teams and coach's rooms.

With the excavation work for the new St. Joseph's Church in Seattle nearly completed, the construction of the magnificent new edifice is to be begun in the very near future, according to an announcement in the "Catholic Northwest Progress" of Seattle. The church will occupy the site of the old St. Joseph's at 18th Ave. N. and East Aloha St. It will be of the Gothic style of architecture and will be surmounted by a campanile. When completed it will be one of the most beautiful ecclesiastical buildings in the west. The new St. Joseph's is being constructed under the direction of Father Wm. J. Deeney.

Bellarmine College Opened

Attended by a large crowd of citizens from Tacoma and outlying districts, the formal dedication of Bellarmine college took place on Sunday, September 23. Bishop O'Dea of Seattle officiated, giving the dedica-

tory address. Rev. Father Provincial, General Michael J. Lenihan, commandant of Fort Lewis, and the Hon. S. A. Gagliardi, an alumnus of St. Leo's and Mayor Melville G. Tennant gave addresses on the occasion.

The Fort Lewis band and St. Leo's choir furnished music for the event. After the ceremonies the building was thrown open for the inspection of the public.

The first unit of the college, housing the administration offices, class-rooms, library, chapel and gymnasium, which has been in course of construction for the past eight months, is a model of modern ideas in school construction, with hardwood floors in school rooms and offices, and is two stories in height.

There are nine large class rooms, chemistry and physics laboratories of the most modern design, equipped with every convenience, including stock rooms, etc. The library is at present located in one of the larger class rooms and the assembly room for the present will be used as a chapel.

The indoor gymnasium has floor space of 60 by 100 feet, with hardwood floor, shower rooms, lockers and property rooms for home and visiting teams. Outdoor athletic features will include two football gridirons, basketball grounds and two handball alleys. A cafeteria for the serving of noonday lunches has been prepared for the accommodation of students. Good car service is provided to the college grounds, both the American Lake and the 12th Street car lines running close by.

The building is beautifully located on a twenty-acre site at 23rd Street and South Union Avenue. The building just completed is the first unit of the complete group which will form one of the outstanding Catholic schools of the northwest.

Loyola Acquires Title

Meanwhile, the building program of Loyola university in Los Angeles received added impetus by the acquisition of a clear title to 100 acres of land for a campus site in the Del Rey hills. According to the "Tidings," the Los Angeles diocesan paper, the acquisition was made possible by a syndicate of land owners not one of whom is a Catholic.

Hollywood Church Dedicated

Earlier in the summer, on June 3, the new church of the Blessed Sacrament at Hollywood, one of the finest ecclesiastical structures in Los Angeles diocese,

was dedicated with a solemnity that attracted many representatives of the clergy and laity from all parts of Southern California. The walls of the stately new edifice were blessed by the Rt. Rev. John Mitty, bishop of Salt Lake, who officiated at the dedication and sang the pontifical High Mass. Bishop Cantwell had previously been called to the bedside of his dying mother in Ireland.

The officiating prelate was assisted by Msgr., George Donahue, Pastor of Sacred Heart Church. Monsignori and a large number of visiting clergy from every parish in the city crowded the sanctuary, while a special contingent of fourth degree Knights of Columbus in full regalia added to the pageantry of the ceremony.

Before a congregation that packed the lofty new structure to the doors, Father Dennis J. Kavanaugh, giving the dedicatory sermon, traced the history of the first Catholic missionary activity in that region and the first Mass said there by Fra Junipero Serra. He inferred that the original name of the famous movie colony of Hollywood must have been Holy Wood, since a tradition thus perpetuates the memory of the first Mass said on the feast of the Holy Wood of the Cross, more than 150 years ago.

The New Blessed Sacrament Church was 15 months in building, ground having been broken on March 13, 1927.

Mass of the Holy Ghost

On September 27 the students of Gonzaga university, Gonzaga high school, and the students of the Holy Names' Academy assisted at the mass of the Holy Ghost in St. Aloysius church. Father Louis B. Egan, dean of the university, was celebrant, Father Henry J. Vrebosh, principal of the high school, deacon, Father Condon of the Cathedral parish preached the sermon.

New Parish Home

Father Michael O'Malley, pastor of St. Aloysius Church, has taken up living quarters in the large house standing on the recently purchased property in Heath's addition. Two new class rooms have been equipped to accomodate the overflow in St. Aloysius' parochial school. In addition, one of the parlors has been made into a chapel.

Father Wood's Golden Jubilee

Fifty years of chivalrous service in the Society of

Jesus received their reward last August when old pupils and fellow religious paid reverent homage to Father Henry Woods, convert, educator, apostle and priest of God, who has rounded out the half-century mark as a Jesuit. Father Woods was received into the Society on August 16, 1878, at the age of 24.

Catholic dignitaries from many parts of the west gathered at the University of Santa Clara on Sunday, August 19, to attend the solemn Mass sung by the aged jubilarian himself as part of the jubilee celebration in his honor. Father Woods is librarian and Professor Emeritus of Ethics at the university.

The Solemn High Mass began at 11 o'clock. The jubilarian was assisted by Father William Boland, Rector of Seattle college, Father John Lennon, former Dean of Studies at Santa Clara, and Father John P. Mootz. The sermon was delivered by Father Zacheus J. Maher, former President of Santa Clara.

A reception in the lounge room of Seifert Gymnasium was held, following a luncheon. Among the clergy present were Father H. A. Ayrinac, President of the Catholic seminary at Menlo Park, Father Edward Whelan, President of St. Ignatius college; Father Leo Simpsom, Rector of the Sacred Heart Novitiate, and Rev. Father C. J. McCoy, President of the university.

Alumni of both Santa Clara and St. Ignatius University in San Francisco paid their respects to their dear old professor at a dinner in the latter city on September 26.

Father Woods was born on April 27, 1854, in London, the son of a clergyman of the Church of England. In 1860 the family moved to British Columbia, where, as a young man Henry Woods entered the employ of the Bank of British Columbia. While still a young man, he was sent by his company to San Francisco.

It was in this city that Henry Woods entered the Catholic Church. He was baptized on March 4, 1877, and entered the Society at Santa Clara 18 months later.

For 12 years he was Vice-president of St. Ignatius college. From 1909 to 1914 he was Associate Editor of "America," afterward returning to be instructor of Tertians at the Sacred Heart Novitiate. In 1921 he was made Professor of Ethics at Santa Clara, where a year ago he was made Professor Emeritus.

Among the many telegrams of felicitation received

by Father Woods was one from Very Reverend Father General.

Death of Father Sasia

Conscious almost to the last and peaceful in death, Father Joseph S. Sasia, librarian at the University of Santa Clara for the last decade, died at O'Connor Sanitarium, San Jose, California, on Sunday evening, October 7, shortly after 8 o'clock. He was attended during his last moments by Rev. Father C. McCoy, Rector of Santa Clara University, and surrounded by fellow priests reciting the prayers for the dying.

Father Sasia's earnest desire that he die on a feast day of our Blessed Mother was granted, for Sunday, October 7, was the feast of the Most Holy Rosary.

During the last few months Father Sasia had been declining rapidly, but his failing health was unable to cause him to give up his last and most ambitious literary work, a book on "Ethics," upon which he had labored for some years.

Some months ago the aged Jesuit was brought from Santa Clara to O'Connor sanitarium. Eighty-five years old, his life was despaired of. One morning, however, he astonished the nurses by sitting up in his bed and giving instructions that his writing materials be brought to him. For weeks, despite intense suffering, he wrote daily. He regained strength to such an extent that less than a month ago, he was permitted to return to the University.

"I must finish my book." he said. His eyes were brighter, his step firmer. He left the sanitarium and returned to the room in Santa Clara where he had so long labored upon his three-volume work.

Finally, every word was written, every sheet in order. Some chapters were written in Latin, some in French, some in Italian. The venerable author had written each part in the language that seemed to him appropriate.

The citations from St. Thomas Aquinas and from all the other doctors of the church had been duly made. All else was done. "Now the Lord will let me die," said the man who had many months ago celebrated the golden jubilee commemorating the fiftieth anniversary of his ordination to the priesthood.

Father Joseph C. Sasia was born at Venasca, province of Cuneo, Italy, on April 27, 1843. Prior to his

entrance into the Society at Monaco in 1866 he had spent some time studying for the secular priesthood. With one year of philosophy and three years of theology completed as a Jesuit, he was ordained at Woodstock, Md., on April 6, 1877. From here he was sent to teach chemistry, Latin and Greek at St. Ignatius college, San Francisco.

His third year of probation was made at Santa Clara, after which he returned once more to San Francisco, where, on August 15, 1882, he pronounced his last vows. Here he remained as a teacher and for four years Rector (1883-1887) until in 1888 he was appointed superior of the California Mission. Back to St. Ignatius in 1891, he received a call, this time from far-off Italy, to return as Provincial of the Province of Turin, an office which he discharged from January, 1891, until May, 1899.

Returning to America in 1899, he was this time assigned to St. Joseph's church, San Jose, where in addition to his regular work he served as Minister of the community. In San Francisco once more in 1903, he served in parish work as vice-Rector, and from April, 1908, to June, 1911, as Rector of St. Ignatius for the second time. His later years he passed at San Jose (1911-1915) and at Los Gatos (1915-1917), while the last ten years of his life were spent, relieved of the burdens of executive activity, as librarian of Santa Clara University.

Nor is it only within the society that Father Sasia is mourned. Thousands, not only of his personal friends, but of those who also who knew him merely through his books, mourn his death. In addition to his "Ethics," he was the author of "The Future Life," and "Christian Apologetics," used in Catholic colleges in the West.

Fr. Giacobbi's Diamond Jubilee

Venerable with grey-haired years already beyond the three score and ten allotted to man and laden with the trophies of a long fruitful life of active Jesuit service, Father Dominic Giacobbi, first spiritual director of many of the province's priests, celebrated on October 20 at Los Gatos, the sixtieth anniversary of his entrance into the Society of Jesus.

It is peculiarly significant that old Father Giacobbi, lacking but two years of being an octogenarian, should be honored on his diamond jubilee in the house where,

for many years, as Master of Novices he directed the religious formation of the young aspirants to Jesuit life. The youthful Novices and Juniors joined with old veterans in the province to pay a common tribute of fraternal honor to the aged jubilarian. Father Giacobbi is stationed at the Sacred Heart Novitiate as spiritual father to the Juniors.

The jubilee celebration included Mass by the jubilarian in the community chapel, the jubilee dinner attended by Ours from all parts of the Santa Clara Valley, and an entertainment in the evening prepared by the novices and juniors. The visitors included Rev. Father Edward J. Whelan, Rector of St. Ignatius college, San Francisco; Rev. Father Cornelius J. McCoy, Rector of Santa Clara University, Santa Clara; Father James J. Hayes, Superior of Bellarmine High School, San Jose; Fathers Aloysius M. Torre, John J. Cunningham, Alexander J. Cody, Richard A. Gleeson, Eugene Bacigalupi, John F. Hayes, John P. Mootz, Henry Woods; Messrs, James Corbett, William Huesman, Frederick Coffey; Brothers Pereira and Gosselin.

Father Giacobbi's parents were Felix Giacobbi and Teresia Mariani. Father was named Dominic after his maternal uncle. Lugo was the birth-place, a small town on the Island of Corsica. The date was November 20, 1850. His good mother died when he was but a little tot of three or four—just old enough to remember her requesting that they be good to her "Little Dominic." He was entrusted to the care of his sister. There was also another brother in the family. Father's early schooling was private. His tutor was an able Abbate Mariani who, at an earlier period, had been a Seminary Professor.

At length, God's call was heard and hearkened to. The day for departure to the Jesuit Novitiate arrived. It was a sad day for the tiny village. But two in the simple throng could stay their tears; little Dominic and his father, and of these, one could hold them back no longer as he looked back at his native village disappearing in the hills. The steamer was boarded at Bastia; a few hours sailing and they were docking at Monaco on the Riviera.

It was on October 20, 1868 that he entered the portals of the combined Novitiate-Juniorate-Collegium Maximum of Monaco, there to be greeted by the kindly Father Cirevegna, the Provincial of Turin, who by

the way, later became Assistant of Italy. Father's Novice Master was Father Pavissetti, a man of the old stamp whose Novice Master in turn, had been a member of the Old Society.

Speaking of Novice Masters, the saintly Father Cocchi, who later was Novice Master at Desmet, entered the Novitiate at Monaco, when Father Giacobbi was in his first year of Philosophy. One of Father's fellow novices was Father Giudice, later the Provincial.

The little boy had been delicate in his native Corsica; the little novice was more than delicate. He was ever beset with the fear that his intermittent hemorrhages would influence the Superior to send him home. At the end of eighteen months of Novitiate, he turned over his office of Bidellus to a proud successor. For the next six months he was a Novice-Junior. The time was spent repeating Grammar under Father Boni.

Vow-time came along, Brother Giacobbi was in retreat. The evening before he was to pronounce his first vows a new Rector was announced, Father Pellico. At the latter's first Community-Mass, Brother Giacobbi pronounced his first vows. The new Rector and the new Junior struck up a friendship that was to last until the end of that famous Jesuit's life. Father Pellico had been the Turin Provincial in the stirring days of '48, when Revolution and Masonry drove the Italian Jesuits into exile. So ably had he managed the situation, saving the Archives, obtaining places of asylum for his novices and juniors, promoting his Theologians to Holy Orders, that Very Reverend Father Roothan singled him out for very special praise. Later, he had spent a number of useful years as Italian Assistant. Transferred to the Lyons Province, he acted as Tertian Master for several years. Recalled to his own Province he undertook the government of the large community at Monaco. He died as Novice Master at Chieri

The balance of Father's eighteen months of Junior-ate were spent under the direction of Father Cerutti, the prefect of Studies. Next came Philosophy, to Brother Giacobbi the gates of Paradise. His teacher, Father Raffo (a brother of the early California missionary), had been a professor at the Roman College. He was a stern Thomist. But here again

Father's health gave way. One sunny summer-day Father Pellico called the young Philosopher. The evening before, the consultors, Mr. Giacobbi was informed, had determined that the only way to save the young student'a life was to send him to California.

A week or so later, the Superior of the Villa coming up to a group of Scholastics accosted Br. Giacobbi "Well, Brother Giacobbi, tomorrow you are leaving for America—some day you will come back as a Delegate to the Congregation—after having been Novice Master."

Next day the group set out. Very Reverend Father Razzini, the Visitor, was leader of the band. Mr. Coltelli was the other Philosopher; Brothers Chiappa and Ricard were the two Novices.

Nice—Marseilles—Lyons—Paris, where they were most hospitably entertained by the gentlemanly Father Rappagliosi, at that time Minister of the House of Paris. Later he gave many self-sacrificing years to the evangelization of the redskins of the Northwest. He is buried in the graveyard at Mt. St. Michael's. From Paris they went to Brest, New York, Baltimore, Cincinnati, St. Louis, San Francisco. There they arrived on the eve of the departure for the East of the exiled Capuchins of Guatemala, whom the Rectors of San Francisco and Santa Clara had entertained so charitably, that one of those humble friars spoke his words of gratitude some thirty years later, his Eminence Cardinal Vives y Tuto.

Needless to say Father Bayma at San Francisco, and Father Varsi at Santa Clara displayed a like charity to the new auxiliaries that had come so far. Mr. Giacobbi's next two years were employed in finishing his Philosophy. Father Pollano was his teacher. Then came the Regency—six years of it. All this time was spent in San Francisco. His fellow scholastic, for a period, was dear Father Sasia.

Next came Theology at Woodstock. In those days the Woodstock staff was more cosmopolitan than it is now, of course. Father Mazzella had just left for Italy; but there were yet a Piccirrillo, a Sabetti, a De Augustinis, a Bandi to make it famous. During most of Mr. Giacobbi's stay there, a former Missouri Provincial, Father Kellar, was Rector—in fact, until elected English Assistant to Very Reverend Father

General Anderledy. Mr Giacobbi was ordained by Cardinal Gibbons. As a Theologian, Father Giacobbi is said not to have done too poorly. Like his friend Father Sasia, he was wanted for a Grand Act. But there was one insuperable obstacle, his delicate health. This same obstacle deterred Father Piccirrillo from pressing Father Beckx to recall Father Giacobbi for work at the Gregorian. Woodstock and St. Louis were turned down in like manner some years later.

He was held in New York for some months at the close of his Theology. In Philadelphia he made the acquaintance of Father Villiger who had been Superior of California.

During this period, Father did some work with the Mission-band. As the New York Provincial, Father Fulton wanted Father and Father Razzini, who had been made Turin Provincial, felt that he could use Father as a teacher, it was not at all certain that Father Giacobbi would again see California. His father was very old and it was certain that Father Giacobbi would visit him before death. But in the meantime, Father Contiago, the California Superior, appealed directly to the General; Father Beckx made answer that Father Giacobbi would not be recalled, "for there was no other work in store for him."

Tertianship was made under the Novice Master, Father Pinasco. Taken sick shortly after Long Retreat, Father was sent to San Francisco—there to finish his probation under Father Imoda. His free time was spent teaching Mr. Gleeson, a convalescent at the time, in the ins and outs of "ens."

Sent as first Minister to the newly bought property at Los Gatos, he spent a busy year there. One of his helpers was Brother Twohig, now of San Jose. Back to Santa Clara again. There on August 15, 1889, he made his Solemn Profession.

On September 23, 1890, he was made Rector of Los Gatos—it's first Rector. The previous Novice Master had been only Superior. Los Gatos owes a great deal to its first Rector. At his coming, the Novitiate property consisted of the orchard in front of the house and the sloping vineyard up to but not including the top of the hill in back. This vineyard extended only as far as the Station Road. All, therefore, of our grounds at Los Gatos—with the exception of Hughes'—was acquired by Father Giacobbi. So,

too, Villa Joseph with Father Gleeson's charitable help. During his term, the cloister garden was dug out of the mountain side; the Old-Winery was erected; most of the present scenic roads were built. As an example of some of the work done, the roadway between the Winery and the vineyard from the Juniors' gate to the blacksmith's shop was about 20 feet below its present level—in fact, some of it was the bottom of a ravine that was made to disappear.

Father Giacobbi's subjects look back most of all upon the kindness of their leader. Here is an incident. Fr. James Malone, now Rector of Phoenix, was sent to Los Gatos from San Francisco in a dying condition. It was a case of pneumonia. Father Malone still gratefully tells how Father Giacobbi stayed at his bedside, night and day, until the crisis had passed. So. too, Father Lydon and Father Kavanaugh, in their Los Gatos days, were kept outdoors and made to ramble through the vineyards until their health would be restored.

In the middle of the long retreat, November 15, 1904, Father Giacobbi was succeeded by Father Walter Thornton. A surprise for the community, it was none for Father Giacobbi, as the matter had been pending for a year. For convenience sake, Father finished the long retreat of that year, leaving the house at its close to take up his new duties at Santa Clara. He was spiritual father of Ours and, for a while, of the boys; teacher at the same time, of philosophy and French.

When the two western missions were united under a common superior, Father de la Motte, in 1907, Father Giacobbi was sent to Spokane to be Moral Professor to the Theologians and first year professor to the philosophers. 1909 – 1910 saw him back as spiritual father of the community at St. Ignatius, and also as teacher of logic and ontology. This change followed shortly upon the erection of California into a Province. Previous, however, to his coming to San Francisco, Father was back in New York from December of 1908 to the August of 1909. Thus he was one of the first co-editors of "America." His work there is gratefully remembered. His successor from California was Father Henry Woods.

In 1910 he returned to Gonzaga to his old work. In 1914 he was sent to Hollywood as Minister of the Blessed Sacrament community. Before his coming

to Los Angeles, he had spent a few months in Rome as procurator to the Congregation of Procurators held in 1913.

In 1916-1917 he was Tertian Master at Los Gatos. Twelve third year Fathers made up the class. In 1917 he was sent to Santa Clara as spiritual father of Ours as well as of the students. Besides this there was the usual class of philosophy. In 1918 we find Father Giacobbi as spiritual father of the scholastics at Mount St. Michael's

1920 brought him to Santa Barbara. In 1922 he was summoned temporarily to Santa Clara to collaborate with Father Piet and Father Woods in the revision of the Institute. Special commendation was sent to the revisors for the speed and ability with which the task was done. In the summer of 1923, Father was elected delegate to the General Congregation. En route to the congregation, Father had an opportunity to visit his native Corsica. He spent the time in his native village by giving a mission. It is not generally known that, as two Italian Provincials were anxious that he remain in Italy, he was allowed to choose between Italy and America. He returned to America.

The new provincial, Rev. Father Joseph M. Piet, summoned him to San Francisco in 1924 to be spiritual father to the community there. There he remained until the following April when he was transferred to the newly founded retreat house at Los Altos. It was pioneer work; encouragement was needed and it was given. In 1927 Father Giacobbi was sent to Los Gatos as spiritual father.

Death of Father Chiavassa

The death of Father Anthony M. Chiavassa on October 1 was, according to a letter of Father Philip I. Delon, Superior of Alaska, the death of a valiant missionary, the death of a saint.

Father Delon writes from Holy Cross, October 2.

"A valiant missionary has gone from us. The death of Father Chiavassa is a very great loss to the Mission. For two weeks, or more exactly, seventeen days, from September 13 to October 1 his stay upon earth was one continuous prayer. The sweetest and most touching childlike aspirations to Jesus and Mary and St. Ignatius, etc., were constantly on his lips. He longed for death and was filled with joy at the thought

of going to heaven. He did not want us to pray for his recovery but only that the will of God be done. He begged me on September 30 to pray that the Little Flower, patroness of the Vicariate Apostolic of Alaska, whose feast we were celebrating the next morning, October 1, would come for him, so that at 1:25 a. m., as I was putting on my surplice to bring him Holy Communion, he passed away. He had just begun to sit up and to receive Holy Communion when I came to him, and I was just able to give him one last absolution. He lived a life of self denial, prayer and humility and earnest zeal for the souls of the poor. He died the death of a saint.

Missionaries Sail for Orient

Honored by civic and religious organizations and solemnly blessed with the benediction of the Church, the first contingent of Jesuits from the California province sailed from San Francisco on August 31 for their new mission and educational post in China.

The little group, five in all, had received notification last May of their assignment to mission work in the Orient, and in anticipation of their departure, had spent the summer making necessary preparations for what they considered a life-long evangelization among the Chinese. Included in this first foreign mission band of California Jesuits are Father Pius L. Moore, formerly president of St. Ignatius University in San Francisco, and for the past two years Student Adviser at Gonzaga University, Spokane; Father John A. Lennon, former Dean of Studies at Santa Clara University, and three scholastics, Mr. Charles Simons, Mr. Thomas L. Phillips, and Mr. Cornelius E. Lynch. Mr. Simons taught at Seattle college last year and at Gonzaga the year preceding. Mr Phillips and Mr. Lynch completed their philosophical studies at Mount St. Michael's last June.

The final send off was sponsored by St. Ignatius University with a reception in the new auditorium, following religious services and the presentation of the crucifixes to the departing missionaries in St. Ignatius church on the evening of August 30, before a crowd that jammed the huge edifice to the doors.

All the members of the community in surplice marched from the faculty building to the church, down the center aisle and into the sanctuary, where special prie-dieus had been prepared for the guests of honor. In the absence of Archbishop Hanna, who

was attending the Eucharistic Congress in Sydney, Australia, the bishop of Panama officiated at the Solemn Benediction. He was assisted by Rev. Father Provincial, who presented the crucifixes, and by Rev. Father Edward J. Whelan, president of St. Ignatius.

CHICAGO PROVINCE

ST. XAVIER COLLEGE.—New Stadium

The new $300,000 stadium is what visiting engineers have called "an architectural gem." The entire east section is new; the western half has been reconstructed over the old site. At present the stadium has a seating capacity of 15,000. When the horseshoe is entirely completed it will accommodate upwards of 30,000.

The stadium is constructed entirely of concrete. The seats are made of California redwood. At present each side is 425 feet long. The stadium rises up to a height of 425 feet above the field level. The exterior of the bowl harmonizes with the remainder of the campus group.

NOVITIATE, MILFORD, OHIO.—Blessing of the Building.

On the afternoon of Sunday, June 17, His Grace, Archbishop McNicholas of Cincinnati, solemnly blessed the new building here. The services began at five o'clock, and were followed by Benediction of the Most Blessed Sacrament.

New Theologate.

In the early spring of 1928 Reverend J. J. O'Callaghan, Provincial of the Chicago Province, was casting about for a site for a Theologate. It had been difficult to find any suitable place, especially any place that could be bought at a figure that would suit the pocketbook of the Province. He wrote on the matter to Detroit and expressed the hope that it would be possible in that city or near it to get some site of about forty acres which could be used for a Theologate. The Rector at Detroit approached the Messrs. John and Michael Dinan, and they readily made a donation of forty acres of a farm which they owned in Oakland County. Later developments indicated that it would be better to get a larger site. The Messrs. Dinan when they made the offer said that the Jesuits could have as much as they wanted of the farm, and when Father Doran visited here in the spring he arranged with them for one hundred acres instead of forty acres.

The one hundred acres are situated one mile north of the north city line of Detroit. It is about two and one-half miles from the center of Redford, once a village and now a part of the city of Detroit. Its southern frontage opens on Plum Hollow Golf Club; its northern extremity is a grove of stately trees, and running from the northeast to the southwest corner is a branch of the River Rouge. Except for the slopes through which the river runs, the ground lies high and offers excellent opportunities for gardens and for athletic grounds. With a little expenditure of money it will be quite possible to build a dam which will make a considerable lake on the property. This lake will certainly give opportunity for skating and, if the water is not contaminated from above, also for swimming. Within a short time a county sewer will be completed crossing Nine Mile Road, which is the southern extremity of the property. It is also altogether likely that within a very short time the city facilities of water and gas will be extended as far as the property. Electricity is available at present. The exact value of the property is hard to determine, but at a conservative estimate it is a gift of $25,000.

The Messrs. John and Michael Dinan were the first large benefactors of the University of Detroit. Ten years ago or more they contributed the larger part of the funds necessary for the construction of the old engineering building. Later they built the St. Catherine's Chapel. When the new property was bought they gave $40,000 towards its purchase. They are men who want no public plaudits for their service and have given out of love of God and of the Church. They are full of faith and feel that every gift they have given to the University of Detroit has had its reward from God.

MISSOURI PROVINCE

ROCKHURST COLLEGE.—Canadian Martyrs Honored.

A solemn novena in honor of the Jesuit Martyrs of North America, preparatory to their feast, was conducted in St. Aloysius Church. Each of the days was dedicated to a particular Martyr and the sermons were delivered by Fathers of Rockhurst. His Lordship, Bishop Lillis, presided at the solemn closing of the novena and preached the sermon. At St. Francis

Xavier's Church a solemn triduum was held in honor of our North American Martyrs. The sermons were preached by Reverend Father Rector, Fathers John Gerst and George Deglman.

MARQUETTE UNIVERSITY—Philosophy Convention.

The convention of the American Catholic Philosophical Association was held here on December 27 and 28. The sessions were held in the Science Building under the chairmanship of Father McCormick. Most of the schools of the mid-western provinces had representatives here and two or three came from the provinces in the East. Father McCormick was elected president for the current year. Father Vincent Kelly of Marquette was the only Jesuit to present a paper. He dealt with the teaching of philosophy in the college.

Catholic Medical Mission Board.

At the recent meeting of the executive committee of the Catholic Medical Mission Board, of which Fr. Garesche is director, it was reported that in the last few months the Board has sent to the missions 201 packing cases of medicines and other supplies donated by hospitals and doctors, which would have cost about $10,000. The board is now supporting doctors in three cities of China, besides paying the personal expenses of Doctor Joanna Lyons, sister of Father John Lyons, who is in charge of the new hospital at Rawal Pindi, in India, and maintaining Miss James, a nurse in Porto Rico. The two medical and nursing units have returned from Porto Rico, and made reports to Father Garesche of their successful service there for the relief of the cyclone sufferers. Heads of the Red Cross nursing service have sent letters of high commendation of the work of these units. The tag day held for the Medical Missions in many schools and hospitals on October 18th, Medical Mission Day, brought many prayers and substantial donations.

Golden Jubilee of Creighton University

The fiftieth anniversary of Creighton's foundation was celebrated on October 18, 19 and 20. Jubilee exercises began on the morning of the 18th, when Pontifical High Mass was celebrated in St. John's Church, Rt. Rev. J. T. Rummell, Bishop of Omaha, celebrating. The Mass was preceded by an academic procession to the church. Many of the visiting clergy

were present in the sanctuary. A sermon on "Religion, Morality and Culture" was delivered by Fr. John McClorey of Detroit. Following the church services a luncheon was served in the K. C. Club for the University's guests. In the evening a three-act comedy, entitled "Tommy," was presented by the University's Dramatic Club under the direction of Fr. Louis F. Doyle. The play was thoroughly enjoyed by a large audience.

Convocation exercises, also preceded by an academic procession, were held in the gymnasium on the second day. Fr. Agnew, president of the University, made official announcement of the Jubilee and welcomed the University's guests. The invocation was given by Fr. Grace, the former president. Rt. Rev. Patrick A. McGovern, a graduate of the first college class in 1891, paid tribute to Edward and John Creighton and their wives, Mary and Sarah Creighton, the founders of the University. The semi-centennial ode, especially composed for the occasion by Fr. Louis F. Doyle, was then read, and was followed by a learned paper on "Neo-Scholastic Philosophy as the Informing Spirit of a Modern University." by Mr. James Fitzgerald, professor of economics at the University of Detroit. As is customary on Jubilee occasions, honorary degrees were then conferred. The recipients of the degrees were all Nebraskans, Fr. John B. Furay, Mr. John Neihardt, poet laureate of the state, and Miss Willa Cather, author of "Death Comes for the Archbishop." The degree was conferred upon the latter two *"in absentia."* The benediction at the close of the convocation was given by Fr. John McCormick, a former president.

The principal educational feature of the jubilee exercises, a symposium on "Neuroses and Modern Life," took place in the afternoon in the University auditorium. Fr. Raphael McCarthy of St. Louis University was the principal speaker. Members of the Creighton faculty and prominent doctors of the city and state entered into the discussion at the close of Fr. McCarthy's paper. Many expressed surprise that a Catholic priest should be so well informed on the subject.

The third day of the jubilee was also Homecoming Day. Registration of the alumni in the University gymnasium filled the morning. More than one thousand alumni took part in the exercises. The barbecue,

a Creighton tradition, followed. A football game with the University of Oklahoma was the main attraction in the afternoon.

The jubilee came to a close with the Jubilee-Homecoming dinner and ball at the K. C. Club. During the evening special honor was paid to the living member of the Creighton family, Mr. Edward Creighton. The address was delivered by Mr. John Delehant, a graduate of the School of Arts and Sciences and the School of Law.

During the three days of jubliee the University was host to many of ours. Among these were the Rev. Frs. Germing and O'Callaghan, Fr. Nevils (Georgetown), Fr. Fox (Holy Cross), Fr. Dolan (Boston College), Fr. Knapp, Fr. Manion, and Mr. Roche, besides those whose names have already been mentioned as participants in the jubilee exercises. Many of the country's leading universities and colleges sent representatives to Creighton to express their felicitations.

Except for a slight shower on the first day excellent Nebraska weather prevailed throughout the jubilee. The success of the celebration is due in large part to the labors of Fr. Egan of the Creighton faculty, who, as chairman of the Jubilee Committee, was largely responsible for the excellent program and the smoothness with which the various exercises were carried out. "The Story of Creighton", the attractive jubilee souvenir book, was the work of Mr. Frank Fogarty, Creighton alumnus. Copies of the principal speeches and papers read at the exercises appeared in the first issue of "Shadows,"

REGIS COLLEGE, DENVER.—Triple Jubilee of Father Tommasini.

On Saturday, April 28, 1928, Father Francis X. Tommasini, S. J. celebrated his eightieth birthday, his sixtieth year in the Society and his fiftieth year as a priest.

Solemn High Mass was sung in the Regis Chapel at 10:30 a. m. The celebrant, Father Tommasini, sang the Mass with a vigor and sureness of tone that was hardly expected in one of his age. Rev. Father Innocent O. S. B., an old friend of Father Tommasini, was deacon. Rev. John Moran was subdeacon and Rev. William M. Higgins was master of ceremonies.

The Right Reverend Bishop Tihen presided at

the celebration and gave a very eloquent sermon on the dignity of the priesthood.

The Right Reverend Bishop, the Right Reverend Monsignor Brady, and fifty of the clerical friends of Father Tommasini attended the banquet given in his honor in the community refectory. At the feast Father Dimichino read poems in Latin and Italian.

In the evening Father Tommasini and Father Rector were guests at the dinner of Right Reverend Bishop J. Henry Tihen, where they were introduced to the Apostolic Delegate, His Excellency, Most Reverend Fumasoni-Biondi, D.D.

Father Tommasini received letters and congratulations from all parts of the United States, from Europe and from India. Very sincere congratulations were sent from Father General and from the provincials in the United States.

Letter from Father General:

Rome, April 7, 1928.

My Dear Father Tommasini,

P. Ch.

It is with great pleasure and consolation that I have just learned of the triple jubilee which your reverence is about to celebrate: The Fiftieth Anniversary of your priesthood, the Sixtieth Anniversary of your entrance into the Society, and your Eightieth Birthday. I cannot allow this occasion, so rare for a Jesuit, to pass by without sending you my heartfelt greetings and congratulations, and my sincerest wishes and prayer for God's choicest benedictions.

These long years, as I well know, have been very busy and hard working years, spent with untiring zeal in the missions of the New World; they have been productive of rich fruits for God's glory and for the good of souls. Hence I gladly extend to you, together with its felicitations, the appreciation and gratitude of our Society whom you have always loved and served so well.

As a token of my esteem and paternal affection, I wish to offer you the most appropriate Jubilee gift that I can think of, vis. one hundred holy Masses which I am setting aside for your spiritual and temporal welfare.

I am also sending you a very special blessing for the day of your Jubilee.

Recommending myself to your Holy Sacrifices, I remain,

Your servant in Christ,

W. Ledochowski, S. J.

MANKATO, MINNESOTA.—The New School Dedicated.

To complement the reference to the new high school and grade school made in the June issue of the WOODSTOCK LETTERS, we here set down for your readers a brief notice of their dedication June 15, 1928. A large crowd had gathered from the surrounding towns and countryside to witness the solemn ceremonies. An ideal day of golden sunshine spread abundant glory upon the scene and its momentous function.

The Rt. Rev. Ordinary, Bishop Francis M. Kelly, D. D. of Winona, Minn., performed the ceremony of blessing the buildings, first the high school and then the grade school. About thirty priests including several Monsignori, and a few invited Jesuit Fathers had gathered to take part in the unique Solemnity. After the formal acts of blessing, the crowds gathered in the beautiful quadrangle formed by the new buildings, where a huge American flag was unfurled to the strains of the Star Spangled Banner played by the Loyola Band, consisting of parish boys.

The main address was now given by Rev. Francis X. Busch, S. J., professor of dogmatic theology at Cardinal Mundelein's great Chicago seminary St. Mary-of-the-Lake, Mundelein, Illinois. Taking for his topic Religion and Morality, the Rev. Father elequently vindicated the Catholic parochial school system and its principles as the only true and logical vehicle for the harmonious and satisfactory training of youth. The splendid apology for the religious school proved a revelation to the many non-Catholics present, and incidentally showed the marked saving in taxes Catholics effect by supporting their own school system.

Bishop Kelly also gave a short address, dwelling on the developement of SS. Peter and Paul's parish, congratulating the pastors and people on their distinct achievment in erecting schools costing $250,000. "These new schools are at once both a testimony of your lively faith, a tribute to Christian education, and a valuable addition to the civic beauty and prowess of your city," said the prelate. The day formed a sort of homecoming for former members of the parish.

NEW ORLEANS PROVINCE

GRAND COTEAU -Father Rector's Golden Jubilee.

On Tuesday, Nov. 20th, Rev. Fr. Rector celebrated his Golden Jubilee. The day was opened with a

Solemn High Mass which Fr. Rector sang. Frs. Ray, Paris, Baehr and Doonan formed the choir for the occasion with Fr. Carey at the organ. The second part of the program came between the courses at dinner. An invocation sung by the choir was the first number, and was followed by Mr. Crane's paper of congratulations. Fr. Baehr sang the "Italian Boatman's Song" and then the novices' congratulations were expressed by their beadle, Cr. Donnelly. After marching from their places to the middle of the refectory to the tune of the "Parade of the Wooden Soldiers", the Juniors gave a lighter tone to the entertainment with their eight piece German orchestra. The orchestra, strange to say, played without the assistance of instruments. Brother Joe then expressed the sentiments of the Brothers, and Fr. Paris sang "La Barque de Pierre". "Faithful", a poem written by Mr. Felix for the occasion was read by the author, and Fr. Rector sang "Sweet, Sunny South" with the community joining in the chorus. Rev. Fr. Provincial congratulated Fr. Rector in the name of the Province and Fr. Power gave an inspiring eulogy. Fr. Minister then read a letter from His Paternity and Rev. Fr. Mattern, besides many other telegrams and letters of congratulations, and congratulated Fr. Rector in the name of the community. Our Venerable Jubilarian, finally, expressed, in his most heartfelt talk, his thanks to God, to the Society, and to all who made the day so happy. The "Society Hymn" concluded the program. The refectory had been beautifully decorated by the Novices and added to the joy of the occasion. Besides the members of the community, there were also present, Rev. Fr. Provincial, Fr. Socius, Fr. H. Maring, and Fr P. McDonnell. The celebrations were brought to a happy conclusion with Solemn Benediction at 7 P. M. at which Fr. Rector was Celebrant. Fr. Rector left on November 24th for New Orleans to celebrate his jubilee at Loyola. Fr. Bernard's golden jubilee had its place at Loyola, Sunday, Nov.. 25th. The Jubilarian was Celebrant at a solemn Mass at 10:00 o'clock in the church with Fr. Navin as Deacon and Fr. McLaughlin as Subdeacon. Fr. Sullivan delivered the jubilee sermon. At 5:15 Sunday evening a banquet at which some sixty of his brethren from New Orleans were pres-

ent, was tendered to the Jubilarian. A short program consisting of an organ selection by Fr. Wocet, a quartette number by Frs. Cavy, de Monsabert, Francis and Westland, and an address of Fr. McLaughlin was very happy in its depiction of Fr. Bernard as a Scholastic and Priest. Fr. Bernard was born in New Orleans March 9, 1862, and entered the Society of Jesus Nov. 20, 1878. He began his religious life at St. Charles College, Grand Coteau, La., but as the novitiate there was about to be closed he was transferred to Florissant, Mo., where he completed his studies in rhetoric and humanities. Completing his course in philosophy at Woodstock, Md., he was sent as regent to Spring Hill College for six years. After being ordained to the priesthood in 1894, he returned to Spring Hill College as vice-president. In 1898 he was appointed professor in the Jesuit scholasticate at Macon, remaining at that institution as minister until it was destroyed by fire in 1922. Sept. 10, 1925, he was appointed rector of St. Charles College. Fr. Bernard has two sisters who are nuns at the Sacred Heart Convent in New Orleans. He is the author of a booklet, "A Miracle on American Soil".

TAMPA—The Society's Claims Upheld

Efforts of real estate operators to obtain the return of a $50,000.00 downpayment on the Sacred Heart Church property, leased for 99 years during the Florida boom, failed when Circuit Judge L. L. Parks ruled in favor of the church interests and against the operators.

SHREVEPORT—Consecration of St. John's Church.

Amid impressive and punctilious ceremonies, and in the presence of church dignitaries from several states, the magnificent new St. John's Catholic church was consecrated Jan. 16th. The church was filled to capacity with hundreds of members of the Catholic faith, and large numbers of citizens of other religious sects; the occasion, will go down in the church annals of Shreveport as one of the most solemn and at the same time brilliant gatherings ever held here.. Consecreation services began at 7 o'clock and at 11 o'clock solemn pontifical mass was sung by Rt. Rev. Bishop Van de Ven, and the sermon was delivered by Fr. T. J. McGrath. In his sermon Fr. McGrath, after giving a complete history of the church since its foundation in 1902, pleaded for the

continued unity of members of the church, and for the everlasting friendship of the citizens of Shreveport, regardless of their religious faiths. The structure was erected at a cost of $280,000, following years of planning, and the tedious task of raising funds from among the members of the congragation. The work was first begun in 1902 when Rev. Fr. John F. O'Connor was sent here by the Rt. Rev. Anthony Durier, Bishop of Natchitoches, to start a college for boys and a church for the Catholics of this section. Shreveport at that time was hardly more than a small river town, but with the succeeding years, and as time went by, the church and school grew and flourished with the ever-growing city. To Rev. Fr. O. M. Poche, who has been pastor of St. John's for several years, goes the honor of having inspired and directed the work of constructing this magnificent temple of worship and participating in its consecration.

The Passing of The Old Church on Barome St.

In the year 1857 the city of New Orleans saw the completion of a stately edifice raised to the honor of the Immaculate Conception of the Mother of God. It was the result of the toil and the labor and patient self-sacrifice of Rev. John Cambiaso, S. J., an astronomer of some renown and an architect of ability in his day. Night after night he had sat in his dimly lighted room bent over a strip of parchment, carefully planning the specifications for this great work. Seven years of tireless effort followed. Labor was scarce in those early days and difficulties arose which would have deterred any man of less forceful zeal and courage. The swampy, reclaimed Louisiana marsh land gave little promise of sustaining a building of the size and proportion planned by the priest, architect. Pile-driving was a thing unheard of then, and the secret of reenforcing concrete was as yet unknown.

In the face of such seemingly unsurmountable difficulties the genius of Fr. Cambiaso shone forth and won success over all obstacles, until there stood that magnificent temple at once a triumph of the architectural skill of its designer, and a memorial of his lasting love of the Mother of God.

Since then seventy-three years have rolled by, bringing changes in times and manners and customs.

New Orleans grew from a little plantation city to a great metropolis. It grew around the Church, placing it in the very heart of the business center. A New era was ushered in. Modern methods gave birth to tall skyscrapers that frowned upon the old edifice as in those early days, it had looked down upon its humble surroundings. And with this change came a sad realization. The Church that had stood as a landmark for almost three quarters of a century must go. The shifting nature of the soil together with the erection of surrounding buildings had dealt severely with the foundations and seriously undermined them. Rev. Albert Biever, the present Rector, heard the decision of the architects and sorrowfully gave the word to demolish the condemned structure.

That was in the summer of 1928. Today the old Jesuit Church on Baronne Street is a thing of the past. Not a brick has been left standing. The very foundations, a surprise to many for their perfection and strength have been torn up and dug out with no little difficulty and with many a test of patience. But not everything of that grand old ruin has been destroyed or cast aside as useless. The organ, pews, and altars are reserved until another structure can be built to house them. The bell will call the Faithful to divine service in the new Church. This bell has an interesting history. It was given to General Zachary Taylor for a plantation bell at the time he was president of the United States by Andrew Meneely whose name is still the best known in the manufacture of bells in this country. It bears the inscription: "Presented to Zachary Taylor, President of the United States. By Andrew Meneely, Founder. West Troy, New York, 1849." Forty or fifty years ago the bell was given to the Jesuit Church by the two daughters of General Richard Taylor of the Confederate Army, who was a son of President Taylor.

The demolition of the Church brought to light the constructive genius of its architect, Fr. Cambiaso. Without a rock whereon to build he had of necessity to choose the shifting sands, and seventy-three years attest how securely he built. The following description of the foundation and of the superstructure planned and built by Fr. Cambiaso is taken from a radio talk made from the Loyola University station by Fr. Biever:

"A deep trench was dug, reaching to the blue clay

many feet below the surface of the ground. I have not been able to ascertain by what method the water was kept out of this trench so as to enable the workmen to do the splendid work that we see laid bare today. Upon the blue clay Fr. Cambiaso put down a compact herring-bone brick pavement, into which he grouched a mortar made of oyster and clam shells mixed with natural or volcanic cement, probably imported from Europe. Upon this pavement so carefully laid he placed large red cedar planks. At right angles to these planks he put heavy cedar joists standing on edge and about one foot apart. The spaces between these joists were filled with oyster shells mixed with mortar. Evidently oysters were abundant and cheap in those days, for shells with oysters in them were dumped into the foundation. When the workmen recently applied their air drills, the odor of decayed oysters was very offensive. Not only were the oysters abundant, but they were very large. We found shells that measured eight and ten inches.

"Upon this layer of shells mixed with mortar and volcanic cement, all of which served as a foundation, Fr. Cambiaso built a massive brick wall six feet wide and so firmly knit together that chisels and pneumatic drills have to be used to dislodge it. The walls were reinforced with wrought iron bars running horizontally and passing through loops of massive iron uprights that started at the base of the foundaion and extended to the roof.

"It is interesting to note here that the Encyclopedia Britannica attributes the introduction of reinforced concrete to Joseph Monier, a French gardner, who about the year 1868, anxious to build some concrete water basins conceived the idea of strengthening them by building in a network of iron rods. Still we find that fifteen years earlier, Fr. Cambiaso had made use of the idea in very elaborate form and for a much nobler purpose.

"The side walls had a foundation spread of about six feet eight inches, but the massive towers of the Church had a foundation spread of some thirty by thirty feet of almost indestructible masonry. Notwithstanding all these extraordinary precautions the edifice began to settle before the third tier was reached, hence to decrease the weight of the superstructure substantial changes were made.

"In his day the working of the lightening rod was not yet thoroughly understood, but Fr. Cambiaso seemed to have grasped the situatian. He united all the metal of his construction—the copper roof, the high copper dome, the copper down spouts—with the lightening rod. Although the storms that flashed and thundered over the Church were numerous and violent, and although the Church was for years one of the highest buildings in the city, it never was struck by lightening.

"Wednesday, December 24th was the anniversary of the death of Fr. Cambiaso. He died in 1869, twelve years after the completion of the Church. When his body was carried up the aisle and laid under the dome he had designed and built, sobbing was heard from the vast throng that crowded into the edifice. He was buried in New Orleans, but his body was later removed to Spring Hill College, Mobile, Ala."

The old Jesuit Church on Baronne Street is a thing of the past. But in its place will arise an exact replica almost to the last detail of that planned by Fr. Cambiaso. The New Church like the old will be cosmopolitan rather than parochial in character because of its situation in the heart of the business district. Like the old it will throb and pulse with the mercantile and professional life of the city. Men and women on their way to and from work will visit the new Church as they did the old, not only to admire its religious-inspiring beauties but to pay homage and breathe a prayer for light and help to Christ in the Tabernacle. But above all the new Church like the old will be a memorial of that great man who planned it and a perpetuation of his devotion to the Mother of God.

MARYLAND NEW YORK PROVINCE

NEW YORK—Men Of Manresa Commemorate Their Twentieth Year.

Nearly five hundred men attended the twentieth anniversary dinner of the Layman's League for Retreats at the Waldorf-Astoria on Thursday evening, Jan. 24, and listened to a number of stimulating addresses bearing upon the duties and opportunities of Catholic laymen in the United States. John P. Walsh, who presided as toastmaster, was obliged to announce two changes in the speaking program. The

Hon. Thomas F. Woodlock, of the Interstate Commerce Commission, who was down for a speech, was unable because of the condition of his health to come from Washington at this time. The disappointment of the company was tempered by a rousing letter, in Mr. Woodlock's best style, read by John P. Walsh, the chairman, which was one of the best contributions to the literary menu.

Another absentee from the same cause was Surrogate John P. O'Brien. Michael F. Walsh, former grand Knight of Columbus Council, spoke in his stead, reviewing in masterly fashion the activities of Catholic laymen from a remote period of history up to the present era of "the men of Manresa." The Right Rev. Monsignor George J. Waring, Vicar-General of the Army-Navy diocese, gave an interesting recital of his experiences in and out of the army, and the Rev. Gerald C. Treacy, S. J., spiritual director of the Laymen's League, told the story of the retreat movement in North America, which, he said, actually had its beginnings 300 years ago when Jesuit Fathers in Canada gave the first retreat on this continent.

As first president of the Laymen's League Mr. Woodlock's message to "the men of Manresa" was both reminiscent and forward-looking, a message well deserving of diffusion beyond the banquet hall.

Mr. Woodlock in reviewing the foundation of the laymen's league movement in New York said he wanted to add a little footnote to the narrative of its beginning, which he knew would please Father Shealy, were he alive:

"The Leo O'Hea, S.J., who in January, 1909, wrote a letter suggesting the founding of a men's retreat house in America and the Sidney Finlay to whom he wrote it were then little more than boys. Both were far short of thirty years. Here were no men of affairs, no men who had proved themselves in the battle of life and had earned by their achievements the right to influence other men, but only two youngsters hardly out of college. True, the Finlay household was indeed no novice in good works; true, also, that Sidney Finlay's own personality and life did in fact, to my knowledge, influence men many years his senior and to a degree which would astonish no one more than Sidney Finlay himself if one could have convinced him of the fact. But they were just two boys. Yet in less than four months the seed was above ground and

Father Shealy was in charge. * * * Father Shealey more than once said to me that Sidney Finlay's name should ever be remembered in connection with the retreat movement in America, and the mother house at Manresa, and I want especially to recall it here."

There are many numbers of names, the letter continued, worth recalling, of men who assisted Father Shealy nobly. A glance over the promoter's lists will reveal them.

Turning from the history of the Laymen's League to matters of nation wide interest at the present time Mr. Woodlock offered these thoughtful suggestions:

"May I say a word more? The late campaign did not result as many—probably most—of us desired that it might; still, I think, it may yet be productive of incalculable good, in that it has opened the way for a full, frank, open discussion of the claims of the Catholic Church. Who knows what may not come from this for many of our fellow citizens? Never was there a more promising opportunity to bring the truth to open-minded men than is presented today in this country. But to do this effectively Catholic men must both know and live their faith. Manresa men are assuredly living their faith, but do they know it? Can they answer the questions that their non-Catholic friends ask them? Or must they send them for answer to the priest? I think that we Catholic men are to blame in no small measure for the ignorance of our fellow citizens concerning the Church.

Why could not that which has been done in Georgia by the Catholic Laymen's Association have been done in the other Southern states, and, for that matter, in all the states? It could have been done. All that was required was a group—a small group—of informed Catholic men who knew their faith and knew how to explain it in a friendly, courteous way. What was the result? The result is that Georgia today is freer from anti-Catholic propoganda and anti-Catholic feeling than is any state in the South, while fifteen years ago it led them all in these things. Is there not here, something for Manresa men to think about, to organize, and to do?

"In doing it, moreover, they will serve their country far better than many nowadays, perhaps, may appreciate, and this is the reason. Our system of government—alone among governments on earth—is explicitly based on the fundamental idea that as man, has cer-

tain rights that do not come from the consent of the King or the State, or even from the consent of his fellow citizens, and that it is the first business of the state to protect those rights. Whether Jefferson knew it or whether he did not matters not a particle: the fact is that what he wrote into the Declaraion of Independence as the soul of the Constitution might have been written by St. Thomas Aquinas himself. Upon those principles rest all our liberties.

"Now our non-Catholic Christian brethren in the United States are being driven, perhaps slowly, but also steadily into a denial of those principles, and into an assertion of State omnipotence against the citizen. The logic of the attack uponthe Catholic Church for its claim of independence in its own sphere is leading to state-olatry as its irresistible conclusion. The Catholic Church, of course, can stand against this and so can we as Catholics. But what about the citizen as a citizen? Does he realize in what direction he is drifting when he tries to close our parochial schools and interfere with the marriage laws of the Church? Does he realize the possible consequences to himself at some later day? Does he realize that in the Catholic Church today in America there stands the strongest bulwark of his liberties? He does not, for no one has told him. And in his ignorance he is trying to destroy the very thing that stands almost alone in America today on guard for his protection. This is no vain imagining or fine-spun theory; it is the visible consequence of the facts as they stare us in the face. Not in America alone, moreover, but all over the world today the same thing is true in greater or less degree. How can we bring this home to our fellow citizens? Is not this something for Manresa to think about, to organize and to do?"

FORDHAM UNIVERSITY—Extension Centers In New York Suburbs.

The Graduate school of Fordham University announced recently the establishment of university extension centers in many of the suburbs of New York. These courses are of regular university grade, and will enable prospective students to pursue courses leading to a degree in their home cities or in cities close by without the necessity of traveling to the headquarters

of the school in the Woolworth Building. These centers have been established in Mount Vernon, New Rochelle, Yonkers, Bronx and Staten Island, in New York, and in Hoboken, Fort Lee, Jersey City and Newark in New Jersey.

The purpose of these courses is the general benefit of teachers, as also that of all those interested in some special field of study, but who cannot attend a college or university regularly. Lectures are given from 4 until 6 o'clock in the afternoon, and in some of the centers, from 7:30 until 9:30, by a regular staff of university instructors. Each subject carries with it graduate or undergraduate credit toward degrees in compliance with the university regulations, or fulfills the requirements for teachers' licenses and various certificates. The syllabus of courses covers a very wide field of studies, including accounting, business English, business law, sociology, educational psychology, teaching of mathematics in high schools, principles of education, college algebra, history of education, general psychology tests and measurements, the theory of music, introduction to psychology, community civics, economics, Latin, English literature, methods of teaching English, trigonometry, French, Spanish, German and many other subjects. Other courses will be offered on the following terms: On Saturdays the students of these new extension centers can avail themselves of the opportunity to attend classes and lectures at the Woolworth Building and university annexes. This affords students a splendid chance to do both graduate and undergraduate work in all courses. But if there is a demand for other subjects arrangements will be made to include them.

With the closing of registrations for the Fall Term, The Manhattan Division of Fordham University, with quarters in the Woolworth Building, entered upon the most successful scholastic year since its inception. Begun some years ago with a registration of some twenty-five students, this division of the University has leaped ahead until the present registration figures just released show no less than three thousand regularly enrolled students taking courses in the Graduate School, Teachers' College and the school of Business Administration.

It has become imperative to double the classroom space, and since even this proved insufficient to accomodate the many students enrolled, courses are held in Textile High School and in the Biology Build-

ing of the University in the Bronx, and in the new Extension Centers.

These centers are, for the present, established in Jersey City, Public School No. 11; in Newark, N. J., at St. Vincent's Academy, 42 Wallace Place; at the Victory Commercial High School in Mt. Vernon; at the Salesian Institute, 148 Main street in New Rochelle; and also in Staten Island where courses were scheduled at the Academy of the Sisters of Notre Dame, Curtis High School and Port Richmond High School. These centers are an innovation in so far as the University is concerned but they are meeting with such popular favor that many more courses in these and other centers yet to be announced will be offered for the Spring term which begins on February 1st, 1929.

A Fordham University extension course on the methods of religious instruction in elementary schools is given at the Cenacle of St. Regis, 628 West 140th street, on Tuesdays and Thursdays from 4 to 6 P. M. The lectures are given by Mother Mary Bolton.

This course consists of lectures explaining the principles of education and their application to the teaching of Christian Doctrine, and various demonstrations of the principles expounded, with classes of children under observance.

Mother Mary Bolton is the author of the popular and pleasant "The Spiritual Way."

The current catalog of the courses of the Manhattan Division of the University contains the names of many noted Professors in all fields, among whom are: Rev. Martin J. Scott, S. J., well-known author of many books; Joseph Tierney, of the School of Art, Dublin, and member of the Society of Arts and Crafts, Boston and New York; Rev. Edmund J. Burke, S. J., author of several volumes in Biology as well as a text book "Political Economy;" Dr. Morris Deshel; Dr. Pierre Marique, author of two volumes on "The History of Christian Education"; Dr. Maurice E. Rogalin, principal of Jamaica Training School for Teachers; Dr. Henry E. Hein, principal of James Monroe High School; Rev. Joseph A. Murphy, S. J.; Rev. Michael J. Mahoney, S. J., author of several books on philosophical topics; Rev. D. B. Zema, S. J.; Dr. Eugene A. Collington, principal of Boys' High School in Brooklyn; Jessie Haley, formerly

principal of the Knights of Columbus Evening High School; Dr. William Dooley, principal of Textile High School; Steven F. Bayne, a District Superintendent of Schools in Brooklyn; Dr. Joseph E. Cashman; Joseph Campbell, the distinguished Irish poet; Rev. J. A. Taaffe, S. J.; James E. Tobin, a frequent contributor to the "Commonweal"; Dr. George Sullivan; Rev. Augustus M. Fremgen, S. J.; Dr. Rafael D'Amour, French poet and Officier de L'Instruction Publique; Edward J. Kavanaugh; Dr. Cyril Goddard; Dr. Kathleen Murphy, author; Dr. Francis Pristera; Dr. John A. Ryan; Dr. Patrick J. Downing; Rev. Moorhouse I. X. Millar, S. J.; Rev. John S. Midddleton; Rev. Dr. Joseph Assmuth, S. J.; Rev. Richard Martin, S. J.; Rev. John Lynch, S. J.; Mark T. Crowley, D. S. and others.

Another feature of the development of the Downtown departments is the growth of the School of Irish Studies

The School of Irish Studies is the first serious attempt to establish an Irish Cultural Center in America. It was founded on the proceeds of a recital of Irish Poetry given at the Hotel Majestic, New York City, November 8th, 1925. Later, a meeting of friends and supporters was held, and it was decided to start work on a tentative program without delay. Premises were secured at 6 East 12th street, Manhattan, a tiny stage and proscenium were built by the voluntary labor of students, and three weeks after the recital the school was in session. Early in the history of the school Rev. John P. Monahan, Ph. D., had suggested to the director the possibility of obtaining from one of the city universities credits for work done in its particular field of Irish studies. Before Christmas, 1927, the director talked the matter over with Rev. Miles J. O'Mailia, S. J., Dean of the Graduate School of Fordham University and in the new year a folder was issued by the President and Faculty announcing the incorporation of the school in that seat of learning. Courses were offered beginning in the Spring of that year.

Rev. Miles J. O'Mailia, S. J., is Dean of the School and Joseph Cambpell, the noted Irish poet, and one of its founders, is Director.

Corner-stone of the New Faculty Building Laid.

On Sunday, November 11, the cornerstone of the new Faculty residence, the newest addition to Fordham's campus, was laid with all suitable ceremony before a large gathering of spectators. The entire faculty and their friends, together with more than fifteen hundred alumni and students, were present to witness this impressive spectacle. Among those present were Monsignor Michael Lavelle, Monsignor Daniel Burke, Father John Dooly '87, Father John Mulcahy '15, Father Vincent Brosnan, and Louis Haffen '75.

The cornerstone was blessed and laid in place by the Rev. Edward C. Phillips, Provincial of the Maryland-New York Province, assisted by Father William J. Duane, rector of Fordham University.

The new Faculty residence richly deserves the pomp and ceremony that attended its dedication. Designed by Mr. Emile G. Perrot, the architect of the new library, and the gymnasium, the remodelled and enlarged St. John's University Church, and of the Biology Building, it is a wonderful example of college Gothic architecture. Later, the residence was opened for inspection.

The New Seismic Station.

The Seismic Station was officially opened for inspection at the same time. Mr. John G. Tynan, S. J., explained the functions of the various instruments and told of the station's enviable record in this branch of modern science.

Most people are curious to know whether the investigations made by means of the seismograph have any practical value. On April 23rd we read the reports of the Corinthian earthquake, which practically wiped out this city killing some twenty or thirty people. It was not a new experience for this city as it was completely destroyed in 1858, also by seismic disturbance. The area within which an earthquake is destructive on a large scale is usually rather small. Consequently if we are able to locate the danger zones, we thereby free the rest of the locality from apprehension which is a great economic asset. Also, within the zones where there is found to be danger it is possible to take precautions.

Seismic methods can also be used to supplement geological knowledge. The great improvement in seismographs has made it possible for geo-physicists

to adapt them to the study of the hidden geology of the oil and ore fields and to the discovery of new deposits. This application has grown in the last three or four years to such an extent that most oil companies have seismic departments and a crew of men using these instruments to map the layers of rocks under ground in the locations, where they suspect there might be a hidden oil deposit.

The seismograph can be used to study shock waves transmitted through the earth to buildings and other structures by traffic, railroads, drop hammers, rolling mills or other heavy moving machinery, blasting, etc. Precautions in the way of provisions in the building code can be made to prevent damage.

In mining operations very often earth adjustments take place which may cause cave-ins. Seismic instruments may be used to watch for such earth movements with the object of preventing loss of life.

In the reconstruction of the Fordham station about $12,000 was expended over and above the generous gifts, which were received for this purpose by the University. The installation of short period seismographs for the registration of nearby quakes is still necessary to make the equipment complete. Fellowships shall be established to carry out research work leading to improvements in the instruments, to study and correlate records obtained, determining what they reveal concerning the nature of the earth's interior, the nature, velocity and transmission of elastic waves through the earth, etc.

Seismographs are temperamental creatures and before they will work satisfactorily, many condtions must be fulfilled. At Fordham, experience has taught some of the vagaries of the earthquake recorders and a complete new structure has been devised for the purpose of correcting them. Temperature variation, wind and industrial vibrations were the principal foes to be encountered and how we expect to overcome them is described below.

An easy solution to the problem of industrial vibration was at hand in the wide expanse of campus and the numerous quiet spots, far removed from roads which carried heavy traffic and also far enough from the elevated and electric railroads.

To lessen the effect of wind vibrations, and at the same time conduce to constancy of temperature, the main portion of the station was constructed underground. This consists of a chamber 20 by 40 feet, whose floor is 16 feet and its roof 4 feet below the

surface of the ground. The walls are of reinforced concrete 18 inches thick and are covered on the outside by four-ply membrane waterproofing, overlaid with a half inch coat of waterproofed cement. The membrane water proofing consists of alternate layers of felt and asphalt; the felt being applied shingle fashion, with four thicknesses at every point. The roof, of the same construction as the walls, is 8 inches thick and is supported by 18 inch I beams.

The chamber contains six piers each designed to take a specific instrument. All the piers are concrete monoliths without reinforcement and are of the type called floating, that is to say, they are independent of the floor of the chamber. Excavations were continued until the base rock was uncovered. On this base the footings for the chamber walls and the pier bases were laid. The remainder of the base was filled to a depth of two feet with clay, topped with ashes, to carry the floor, which is of concrete. The floor is not attached to the walls, but is insulated from them by a two inch air space. Around the piers a three inch air space was left. The separation of the floor from the piers is intended to eliminate from the records, vibrations set up by the foot-falls of the observers or by any necessary mechanical work in the chamber.

The insulation of the walls and floor is expected to serve a dual purpose. Since the wall footings are on bed-rock and the walls are of very substantial construction, additional facilities may be made available, by attaching shelves to the wall to support recording devices. Another advantage is seen in the fact that should an unwanted vibration affect the walls of the station it could not be transmitted to the piers by way of the floor. This latter advantage is more obvious in the matter of diurnal tilt. In the previous installation, where the building walls were open to the rays of the sun and little provision had been made for temperature control, it was found that as the temperature increased, the pendulum left its zero position and made constant progress in a given direction, so that in a very few hours the recording device had gone off the the record. A decrease in temperature brought the pendulum back, but the return generally was not the exact reverse of the first motion. In the new installation, the underground position of the walls will minimize temperature change to a negligible quantity. But should the walls undergo con-

traction or expansion, their complete isolation from the piers should prevent them from having any effect on the instruments.

No thermostatic control of temperature is contemplated, because no heat will be installed. The constancy of temperature depends upon the construction. The chamber, of course, is kept closed—as far as working conditions will allow. The only opening to the outside air is a foot-square vent in the roof, which will be closed at all times save when necessity requires it to be opened. The door to the chamber is at the foot of the stairway leading up to the surface building, which heretofore served as the station proper. The surface building is a single story granite structure 17 by 35 feet, with the entrance at one end. The stairway comes up into the opposite end.

It would have been a useless expenditure to go down deep enough with our cave to get away from surface vibrations, if we were to attach to the cave a surface structure exposed to wind and sun. Here we found our biggest problem. How to join the two structures and yet have them independent? A solution was found in the following manner of costruction: The stairwell was poured as a unit with the cave walls and brought out under the rear wall of the surface building. Inside this rear wall the stairwell was built up to the level of the surface building floor. The stairwell, from the chamber to the inside of the surface building was roofed over and waterproofed. The back wall of the building was supported by two piers either side of the stairwell, and surmounted by a steel beam above the roof of the well. An insulated air space of two inches was provided between the roof of the well and the supporting beam. The piers and outside walls of the well are separated by a five-inch sand cushion. The top of the well is separated from the surface building by a similar sand cushion.

That section of the surface building into which the stairway comes has been partitioned off and will be used as a combination darkroom and workroom. The remainder will serve as office space. A Wiechert 80 Kg Horizontal Seismograph will be mounted here to satiate the curiosity of visitors and more seriously, to serve as a pilot for the more sensitive photographic insruments below.

With the opening of the newly enlarged and re-

modeled Seismic Station on July 15 there began a new era of Seismology at Fordham University under the direction of Mr. John Tynan, S. J. The station, which is now located at the northeast corner of the football field, where it enjoys a prominent position on the campus, was formerly on the site of the new Faculty Building and was moved to its present location with no little difficulty and a considerable expense. There have been installed three newly acquired Willip-Galitzen seismographs and two Milne-Shaw Horizontal Pendula which have rendered excellent service in the past and with improved working conditions, should show a corresponding increase in efficiency.

Mr. Tynan was assisted in the installation of the instruments by Mr. John S. O'Conor, S. J., a former director of the Seismic Station here, who came from St. Louis to assist Mr. Tynan in his exacting and difficult task. The work of installation was completed on July 15 and on July 18 the revamped station had its baptism of fire, recording the very violent quake in Northwestern Mexico. This recording gave an excellent opportunity to compare results with other stations and the records of the new Willip-Galitzen were found to be especially gratifying.

That Fordham's station has been attracting world-wide attention is attested by the fact that communications have been received from such far off cities as Paris and Vienna, requesting information about the station here; also, by a large number of confirmations pouring in from all parts of the globe affirming shocks registered by the Fordham station.

First Annual Convention

Associated Biology Clubs Of Catholic Colleges

On the 26th and 27th of May, 1928, there was realized a plan which has long been in the minds of the Directors of the Mendel Club of Fordham University.

For a number of years the various biological clubs of Catholic colleges had been working as separate units and pursuing independent lines of investigation. Then there originated a plan at Fordham whereby these seperate units would come together annually for a general discussion of the work done by the individual clubs; papers on biological subjects were to be read and lectures were to be delivered by prominent scientists.

On the above dates this plan was realized through the kindness of Rev. Father William J. Duane, S. J,

President of Fordham Uunversity, who granted his permission to hold a convention and arranged for the reception of delegates at the college.

There convened in their first annual convention on the morning of May 28th, the newly formed Associated Biological Clubs of Catholic Colleges. The Convention was attended by student delegates and members of the faculties from Holy Cross, St. Francis, Seton Hall, and Fordham. Villanova, because of the recent fire which almost wiped out their college buildings, did not send any student delegates, but the Rev. Fathers Dougherty and Flynn attened the convention as faculty representative of their college.

Georgetown likewise did not sent any students but on the second day Mr. McNamara, a member of the faculty, arrived and pledged the support of Fr. Frisch, head of the Biology Dept. of that institution.

The proceedings of the convention are as follows:

The convention was called to order at eleven o'clock, May 26th, by temporary chairman, Soscia. Fr. Joseph Assmuth, S. J., was the first to address the meeting. As Director of the Mendel Club of Fordham he welcomed the delegates and lauded them for that keen interest in biological subjects which moved them to assemble. He pointed out that their presence was a sign of their interest but to make the succeeding conventions a success, they themselves would not only have to persevere but would have to do their utmost to stimulate interest in Natural History in their individual schools. In that way those students who followed them would be just as enthusiastic as they and persist in the line of work which would be passed on to them. He urged the delegates not to be discouraged because only six colleges were represented at the convention for all things biological start from small beginnings.

At the close of Fr. Assmuth's address a motion was made and carried that the convention adjourn until 2 P. M. in order to allow the delegates time to inspect the grounds at Fordham. The delegates were divided into several groups which were in turn conducted by members of the Mendel Club through the biology building, its laboratories and other places of interest on the Campus.

At the second session of the convention, Mr. Cahill of Holy Cross, read a paper on "Abnormalities in Pig Embryoes," of which he apparently has made an

exhaustive study. During the course of his talk he told several interesting anecdotes of his visits to various slaughter houses in search of specimens. The speaker illustrated his lecture by showing different types of pig embryoes.

Mr. Bert Reid of St. Francis College the next speaker, presented a paper describing the adverse conditions which confronted the scientist before the discovery of the X-Ray. He compared those conditions with the facilities of the modern laboratory and showed the efficiency with which the scientist of today can work because of the X-Ray. Mr. Reid illustrated his talk by means of slides, which comprehensively covered the subject.

The next speaker was Theodore Singer of Fordham, who presented a paper entitled "Humanizing Biology". Mr. Singer's theory was that since Biology has an interesting history, the subject matter of the science should be presented against the background of the lives of the foremost scientists in biological work. In this way the student would see that Biology made famous those men who made Biology. If the subject was approached under this formality greater enthusiasm would be evoked in the student and consequently a desire to participate in research work.

Mr. Christman of St. Francis College, read a paper entitled "Old Labels on New Bottles." As the speaker did not prepare the paper himself but read it for a member of his club, the subject was not discussed by the delegates.

Mr. Charles Sauer of Seton Hall, was the next speaker. He presented a paper on a subject dear to the heart of all Mendellians, namely, "Natural Selection by the Light of Mendelism."

Brother Anthony of St. Francis College, explained to the delegates the difficulties under which the St. Francis unit of the Association was organized and gave a brief account of the work done by the club of which he is director.

Professor John Giesen of Holy Cross addressed the convention on "The Modern Trend in Genetical Studies." This paper was of especial interest, because Biology at Holy Cross is treated primarily from a genetical standpoint.

Fr. Assmuth, S. J., delivered the last lecture of the science session on "Termites." On this subject Fr. Assmuth is the world's recognized authority. For

many years he worked in India independently and for the government making a special study of the destructive species of termites. Fr. Assmuth was the first scientist to be able to classify termites by their "fass-binder" (feeding-figure). In other words he is able to identify any type of cellulose destroying termite by the manner in which they feed upon an object.

In the course of his lecture Fr. Assmuth praised Mr. Mullen, Instructor in Histology and Embryology at Fordham, for his original work on a species called Eutermes processionarius Fr. Assmuth illustrated his subject by means of numerous slides prepared by himself.

After each paper was read a general discussion of its contents ensued, during which the speaker answered whatever questions were put to him by the delegates. Fr. Assmuth and Professor John Giesen constructively criticized the work of the speakers.

At nine o'clock, Sunday morning, the delegates to the convention assembled in the Fordham chapel for Mass.

At ten o'clock the business session convened. After much discussion and many suggestions from the delegates it was finally decided that a unit organization be formed, the officers of which be elected from the represented clubs.

The next point of discussion was a name for the organization. The clubs unanimously selected the title of the Associated Biology Clubs of Catholic Colleges.

Mr. Cahill of Holy Cross presented a motion that the executive officers of the new organziation be elected. The results were: President, Leslie J. Carrol, Fordham; Vice-President, Charles Sauer, Seton Hall; Secretary, Bert Reid, St. Francis; Treasurer, John McGary, Georgetown.

Professor Giesen of Georgetown made a motion that a faculty member from one of the colleges be made permanent secretary of the organization. The motion was carried. Professor Giesen was elected Permanent Secretary. To him was delegated the work of drawing up a constitution, the acceptance of which is to be contingent on the approval of the Board of Directors. The Board, which is composed of the Directors of the various clubs in the Association, has for its chairman, Fr. Assmuth.

A motion that the clubs present at the convention

be charter members of the Association and the representives present be founders of the club was passed.

The Organization decided that for the next year it would generally center its work upon two topics, namely, "The American Biologist'" and "The Catholic Biologist." Professor Giesen promised that if the members produced representative work upon these two topics their work would be published by the Bruce Publishing Company.

The Organization then took up the date on which and the place at which the next convention will be held. The Association accepted Mr. Cahill's invitation to hold the next Convention at Holy Cross.

The Equipment of the Messenger Office.

To a student of practical sociology and of industrial conditions the plant of "The Messenger of the Sacred Heart," adjoining Fordham University, offers an opportunity for profitable study. Few suspect that the long Gothic structure, with its low attractive tower conforming to the general plan of the University buildings, houses one of the most efficient printing plants in the United States. While other establishments may show greater floor space, few if any possess the labor-saving machinery and the remarkable efficiency of the plant of "The Messenger of the Sacred Heart."

Even as one enters the door he cannot suspect that great presses are at work, for the floors are built on the floating type so that no vibration is perceived. The great machinery rests, like the instruments in a seismograph building, upon concrete piers built deep into the ground and seperate from the floor itself.

It is interesting to follow the process of the printing of this, the most popular of Catholic magazines, for "The Messenger of the Sacred Heart" has a paid circulation of 340,000 copies a month. From the courtyard great rolls of paper, each weighing half a ton, are swung from a truck and carried to any part of the printing floor by an overhead traveling crane working on a third rail. A child ten years of age could lift and bring to the presses a half ton of paper. The main press on which "The Messenger of the Sacred Heart" is printed is of the Hoe rotary magazine type, specially designed and built for "The Messenger." It is two decks high and forty feet long. In reality it is two great presses built one upon the other.

The lower press prints on antique or book paper in black and white, while the upper press is a two-color process, printing black with any combination of six other colors. This upper press arrangement explains most of the color combination in "The Messenger of the Sacred Heart." This press can print, fold and cut signatures for seventy-two complete magazines a minute. As the signatures leave the Hoe press they are carried to the Sheridan machine, which is forty-five feet long, and assembles, stitches and covers one complete magazine a second. Beyond the Sheridan machine in the great printing hall, 181 feet long and 50 feet wide, stands the Automailer. This machine wraps, addresses and deposits in the mail bags 6,000 copies of the magazine an hour. There is not a lost motion from the time the paper enters the building until the mail bags go out of the doors.

To the left of the great Hoe press is a special Meisel, undoubtedly one of the most unique presses in the United States, for it prints folds and collates 3.000 sets of three booklets of League Leaflets an hour. As each booklet consists of forty-eight pages and is distinct from the other two of the set, the remarkable mechanism of the machine can be understood. 2,225,000 League Leaflets are turned out in five days from this printing press.

The rare beauty of the full color process printing which distinguishes "The Messenger of the Sacred Heart" from other Catholic magazines, is done on a two-color Meihle press. This process color work has been declared by experts to be the best in the United States. Five days alone are required for the make-ready and four different plates are used: the key plate in black and the tones in blue, red and yellow, the whole combination giving a variety of upward of one hundred varied tints.

In the subscription department we find that the incoming mail, which some days reaches 5,000 letters, is opened by electricity, and that the outgoing letters are sealed and stamped by electricity. An electric type writer, electric addressing machines and every labor-saving device imaginable is found in this department.

The sociological side of the plant is most instructive. he printers are picked men and all are paid above the Union scale. They receive the unusual privilege ayoff" is unknown. Besides being financially pro- of fourteen legal and Church holidays with pay and

tected against accident, etc., by the Workmen's Compensation law, everyone both in the subscription and printing departments is given at Christmas an insurance policy of $1,000. Three lunch rooms and extraordinary conditions as to light and ventilation make it one of the healthiest plants in New York State. The printing department enjoys, besides locker and lunch rooms, both hot and cold shower baths. The entire plant is heated by oil.

Sodality Activities at Canisius College

During the past two years Canisius College has joined her earnest efforts to the Sodality movement in the United States. Directors and sodalists have done their part in the endeavor to restore the Sodality to its rightful claim to supremacy as the most potent of spiritual organizations for Catholic students. Canisius College is fully aware of the inadequacy of even its present efforts, to fulfill the Sodality's ideal. Yet together with this realization of the vast room for improvement comes the equal realization of the improvement and progress already made. For Canisius College feels that it has had a good measure of success in emphasizing the position of the Sodality, in inspiring more activity in the sodalists, in placing more responsibility on their shoulders and in identifying the Sodality's traditions more with the sodalists than with the Director. This has not resulted in any lessening of the Director's work. It has increased it, but it has divertel his energy into newer and more productive channels.

We aimed then to educate the sodalists to a realization of their great privilege, and when that realization came, never to allow it to disappear. We sought to attack the problem gradually, and with no undue precipitancy or feverish activity of a transitory character. The results were wonderful and consoling. For since that time the membership has increased marvellously, faithful attendance at Sodality functions has been inspiring, the initiative of the sodalists, their sense of responsibility, and their cooperative response to appeals to their loyalty were impressive. Sodality activities grew in number and proportions, and the Student Counselor, whose capacity is the direction of the spiritual efforts of the entire student body, looked to the Sodality for great assistance in his work and the sodalists in turn began to abet his efforts.

The principles underlying these results have been

crystallized in Father Lord's pamphlet, "The A B C of Sodality Organization."—"An efficient Sodality will have so much to do that the director must share his work with his officers."—"Our American Catholics respond when given something definite to do and allowed to assume responsibility."—"Members are interested only in that organization in which they share the government."—"Sodalists are generous of their time and thought when they feel that they are being used for high purposes." In accordance with these principles the Sodality became as has been said, the right hand of the Student Counselor, to whom the Sodality Director readily yielded sodalists for spiritual enterprises embracing the entire student body. For example, the Student Counselor addressed the main officers of the Sodality to that effect in a special meeting; later he spoke to the whole Sodality, and he frequently assigned special work to various committees of sodalists. In this set of circumstances lies the hope at Canisius College of the Students' Spiritual Council, of which Father Lord speaks thus in the same pamphlet, "The purpose of the Students' Spiritual Council is to do for the spiritual life of the students what the Student Council aims to do for the student's extracurricular life. Under the direction of the Sodality Director it gives impetus and direction to the spiritual life of the students in so far as that does not regard practices required by school discipline." At Canisius we felt that the definite influence of the Sodality was not only in the students' spiritual life, but in the scholastic and extracurricular life as well.

Let us first treat of the most important element—the spiritual life. Father Lord's pamphlet expects these results:—"It should make the students' spiritual life assume larger proportions in the school life by concentrating all the spiritual organizations and activities in the hands of one strong central body instead of scattering them among a number of small, less important bodies. It should give the students a sense of responsibility for their spiritual life and create in them the possibilites of spiritual initiative. It should make the Sodality really as well as theoretically the leading organization of the school."

What, then, of the spiritual outlook fostered by the Sodality? A few examples will speak eloquently. The Sodality influence undoubtedly had much to do

with directing ten priestly vocations and two religious vocations this past year. All were sodalists. This influence also aided in inspiring two students at the cost of much sacrifice to change from advanced classes in Business Administration Courses to Sub-Freshman and Freshman matter in the Arts Course, in order to follow the call of a religious vocation as soon as their preparation is deemed sufficient. But we are not concerned with the priesthood only. The same Sodality influence, for example, seems in great part to have settled one boy in his desire to secure a solid Catholic College education before he goes on to the medical profession, and in inducing another boy to consider seriously the same preparation, before studying for the legal profession. There is no question, either, of the Sodality's influence on its members in general by imbuing them with a more serious outlook on their vocation or avocation in life. Canisius College, besides her courses of Arts and Sciences, conducts Pre-Medical, Pre-Legal, and Business Administration Courses. And very sound Catholic principles underlying these professions were given to the Sodality and seriously considered by the sodalists.

The Sodality recognized, too, the highly spiritual value of the weekly meeting and the weekly Sodality Confession, Mass and Communion—a splendid Sodality tradition, which is gradually taking root at Canisius. Though the system entailed many sacrifices and inconveniences, meetings took place at one o'clock in the afternoon on Mondays, Tuesdays and Wednesdays for the three separate groups into which the Sodality body of one hundred and fifty members was divided. This division aided the directors in dealing with the Sodality ideal more effectively. The meetings themselves were often varied in character, but always were conducted on the wise psychology of never exceeding the definitely assigned time,—for us, one half hour. Vespers of the Immaculate Conception was generally recited. But we also had the Little Office of the Immaculate Conception, or part of the Office of the Dead, or Benediction of the Blessed Sacrament, or special talks. Generally, too, the director gave a conference for about ten minutes on spiritual subjects. Hymns and prayers together with special announcements were included in the meeting.

The weekly Mass and Communion took place on Friday as the most ideal day for all concerned. The Sodality organist took charge of the hymns sung in

common. The Sodality prefect led the prayers after Communion. In the Lenten season the response of the sodalists to the appeal for daily Mass and Communion was impressive and its influence was felt on the student body. Indeed, some sodalists attended Mass well nigh daily during the year.

No Sodality can generally lay claim to any great substantiality, unless it undertakes special works of an apostolic character. At the College we tried to educate the Sodalists in spiritual matters and we here enumerate as briefly as possible our efforts in that direction. Some of the works listed here are of a permanent character, others, in the very nature of things, only temporary.

The Eucharistic work included such laudable enterprises as the following—encouraging the weekly Mass and Communion and the Lenten spirit and Month of May spirit of daily Mass and Communion; rousing interest in the Knights of the Blessed Sacrament by reaching the student body directly; serving Masses and Benedictions; making frequent visits to the Blessed Sacrament; collecting and encouraging the Eucharistic Bouquet for the Eucharistic Congress at Sydney, Australia this year; manifesting a special interest in the explanation of the vestments and ceremonies used at holy Mass, as outlined by the Student Counselor in his talks to the student body; and enrolling all the students of the college in the League of the Sacred Heart.

Our Lady's work naturally was in constant evidence in one way or another. We might mention especially the May Devotions as led and conducted by the sodalists before the entire student body, the May Shrine as cared for by the sodalists, and the student offerings as solicited by the sodalists and very effectively managed by them.

The Mission work brought many valuable elements into play. A bulletin-board was very well managed with the result that the study of the missions and interest in the same were greatly increased; letters and photographs and appeals and the like were made use of by those in charge. Money was collected for the missions, especially the Philippine Islands; a very definite interest was taken in the Mission of Mindanao, and a large shipment of school books was sent by the sodalists to that field. The sodalists, too, personally conducted the campaign to arouse interest in The

Catholic Near East Welfare Association. Lectures on the missions were given by missionaries of the Far East. Prayers for the missions were constantly encouraged; for example, Mission Sunday's appeal and the Sodality's special appeal for the Mexican Church were answered by the sodalists; and the sodalists were asked to offer their weekly Sodality communions during the Month of May for the success of the Philippine Missions. Finally the Sodality was connected with the national headquarters of the Catholic Students' Mission Crusade.

Literary and Lecture work also occupied the Sodalists. Efforts were made to encourage the Sodalists in the reading of good books and magazines, especially of a Catholic nature. The Sodality arranged an instructive entertainment for a Women's Club interested in Catholic education at Canisius. An encomium on Our Lady as the model for all to imitate, an interesting paper on the times of the Reformation, a poem on the Mother of God, and an illustrated lecture on the Jesuit Martyrs of New York State comprised the program. On another occasion a sodalist was asked to address a Sodality body in the city of Buffalo. Again, when one of the college organizations was asked to give a symposium on the Catholic doctrine on Marriage and Matrimony to the same Women's Club mentioned above, it was significant that five sodalists were the men chosen for the work. Finally, it was the Sodality body that was asked to conduct the Aloysian Celebration, when the Pope was proposing Saint Aloysius as the Patron of Youth. The Queen's Work has the following record of this celebration:—"The Sodalists of Canisius College furnished perhaps the only devil's advocate in the Aloysian celebration. It was a novel plan carried out to emphasize the value of the life of Aloysius to the youth of America. In strict philosophical form one of the sodalists gave the reasons why Aloysius was the perfect patron of youth. Then the devil's advocates, three in number, brought up all the possible objections against the youthful saint's suitability as youth's patron. They urged that he was not human enough for a modern young man to imitate; that his appeal was foreign to the standard of our times: that his life was so short that he had accomplished nothing truly great; that a more active saint would serve as a better patron. Though the objections were

forcefully presented, the character of Aloysius triumphed over them all, and the Sodalists left the meeting with the conviction that in Aloysius they had a perfect patron for even our modern youth to follow."

Social Welfare work also had its place in the efforts of the Sodality. We might mention particularly the work done by the Sodalists who acted as a means of communication between a pastor and some Spanish members of his parish with whom he could not easily come in contact. Undoubtedly many a lax Catholic was brought to a sense of his duty by the prudent work of these sodalists. The catechetical field would also have been essayed, but circumstances decreed against it.

Academy work was not left untried, and the following account from the Queen's Work speaks of this academic effort:—"One academy of the Sodality has made a special study during the year of the ceremonies of the Church and has emphasized the value of the Missal in following the Mass. Another section took up the study of popular apologetic questions, which were discussed by the students and handled with a view to strengthening their own faith and building up an intellectual equipment which they could use later in their associations with educated non-Catholics." These academies were small groups of Sodalists specially interested in the work mentioned, and they met fortnightly in the evening at the cost of many an inconvenience.

Let us pass on from our consideration of the spiritual influence to an examination of Sodality influence as evidenced even in the extracurricular activity of the student body. Such an examination will reveal the representative type of boys found in the Sodality. It will show that these Sodalists included students talented in many ways and possessing all the energies and ambitions and accomplishments of the average American boy. For example, all the officers and practically all the members of an unusually successful Debating Society were prominent Sodalists; all the intercollegiate debaters and most of the participants in the Oratorical Contests were Sodalists; Sodalists, too, made up the great majority of the officers and members of the Glee Club and of the Orchestra. All but one of the thirteen editors of the College Monthly were Sodalists; all but one of the editors and managers of the Senior

Year-Book were Sodalists. Most of the class-officers in all the classes, particularly in Senior and Junior, were Sodalists. The majority of student representatives in the Athletic Association and the managers of both sports—football and basketball—engaged in at Canisius were one and all Sodalists. The captain, the captain-elect and the player considered the most valuable man of the football squad were loyal Sodalists. At Canisius the Senior Class has a custom of choosing from its members for special honor ten men whose work has been most representative. All ten were sodalists!

We might illustrate the same point by recalling the prominence in student endeavor of two students who have occupied the position of prefect of the Sodality. One of these was brilliant in studies, a talented essayist, an editor on the Monthly, the editor-in-chief of the Year-Book, a prominent intercollegiate debater, successful in the prize debates, winner of one of the positions of special mention in the Eastern Regional Intercollegiate Contest on the Constitution and outstanding in Dramatics, Oratory and other activities. The other student referred to was the most brilliant member of his class, the Commencement orator, winner for two consecutive years of the special prize awarded for the most outstanding scholastic achievment of the student body, defendant in a Public Philosophical Disputation on a "Philosophical Basis of Human Life," embracing Psychology, Natural Theology and Ethics, winner of the Senior Philosphical medal, president of the Debating Society, the most prominent intercollegiate debater at the college, winner of a public prize debate purse, prominent in dramatics, oratory, and lecture work, and the incumbent of various offices in his class.

Let us turn now to the evidence of an exceptionally high scholastic record maintained by the sodalists as Catholic College students. We know that the very first rule of the Sodality calls upon the Sodalist "to defend the Church of Jesus Christ against the attacks of the wicked." If they are to combat the intellectual attack of this age against the Rock of Peter, they must know Catholic principles thoroughly and understand their application not only in the fields of religion, of devotion and apostolic endeaver, but also in the vocational and professional fields to which man bends his efforts. Hence, for example, they must be

permeated with a sense of high moral conduct in the medical profession, with an appreciation of ethical values in the field of law, with respect for justice and fair dealing as business men, with a love for the truth as teachers, with a spirit of zeal, a holocaust of self-sacrifice, and a profundity of knowledge and power as ministers in the Kingdom of Christ—each well founded in the fundamental principles of the vocation to which he is called. And to this end we can never adequately fathom the far-reaching and wholesome value of a well-spent college life, where correct canons of art and literature and objective criteria in history, and sound principles in science and philosophy are given to the student. It should be easy, then, to understand why the sodalists were urged to excell in their courses of studies, and to remember the object of life, which we know from the lips of Christ Himself as He lifts up His voice to His Father in Heaven and tells us the secret of life—"that they may know Thee, the One True God, and Jesus Christ, Whom Thou hast sent." The results bespeak a spirit of study among the sodalists. For example, in the scholastic year 1927-1928, the special language awards in Senior, the Junior Art medal for the highest standing in Philosophy, Physics, and Chemistry or Biology, the special prize for outstanding scholastic achievment, the Senior Philosophy medal, the Sophomore Arts medal, both Freshman Arts medals, three special medals in Sophomore and Freshman Greek, special premiums in Sophomore Chemistry and History and in Freshman French and Spanish, and special awards in essay work in Philosophy and Physics were all won by Sodalists. By way of summarizing this aspect, fifty names were announced at last Commencement in the award of special honors. Of these, thirty were the names of sodalists. The significant point is this—that while the Sodality includes about 25 per cent or 30 per cent of the student body, it represents 60 per cent of the scholastic awards. Nor should this be understood as inferring that the less talented students in scholastic and extracurricular activities found the Sodality or official functions and repsonsibilities closed to them. Rather on the contrary, some very successful apostolic work was accomplished by these earnest students.

The Director's conferences to the Sodalists always strove to impress on their minds the Sodality idea

and to win their wills to the love of the Sodality ideal. They learned, it is hoped, that they had a God to serve, a soul to save, and a Mother to teach them to do both. These conferences dealt, for example, with the history and nature of the Sodality, outlined the Sodality's indulgences and privileges, and explained the Sodality Office and other devotions. They sought to instill into the Sodality body the spirit of sacrifice, the spirit of purity, of charity, of humility, of gratitude, of generosity and the spirit of earnest study. In addition to devotion to Mary as their Queen and Advocate and Mother, special stress was laid on the devotions to Christ the King, the Holy Eucharist, the Holy Spirit, and the Holy Souls. Special conferences, too, dealt with the various aspects of vocations.

The organization of the sodality is undergoing constant improvement. The Freshmen are managed as a separate group. The other classes are known as the Senior Sodality, which, however, on account of schedule and other difficulties is wisely divided into two groups. All three groups meet in common for the Sodality Mass and Communion and for other functions calling for united action, such as sectional and academic work. Through the Sodality bulletin-board, signs in the class-rooms, notices sent to the classes and announcements placed at vantage points throughout the College building, the sodalists are kept in touch with all necessary information. Besides, by the simple expedient of a branching organization, a message can be relayed by the Director through sodalists to the entire sodality on very short notice. Finally the Sodality, as has been said before, was organized as the main student instrument in the work of the Student Counselor.

Another element in the success of the Sodality is the fine spirit of the Sodalists and their high esteem for the Sodality. There is no blighting atmosphere of unwise and unwarranted vigilance and surveillance over their spiritual efforts, but rather from their side, a spirit of willing and prompt response to the efforts of those trying to lead them. Nor, on the other hand, are those who lead the sodalists, wanting in a wise and salutary firmness and loyalty to the essential ideals of sodality life. Moreover, a splendid bond of affection unites the sodalists. One of the most inspiring manifestions of this bond is the

spontaneous sympathy shown by the sodalists at the illness or death of one of their number or of the relative of some sodalist. A little over a year ago the Sodality lost two members by death. The sodalists, in each instance, held a special meeting, contributed a generous spiritual bouquet, sent a large delegation to recite the Rosary at the home of the deceased sodalist, held a special Sodality Mass and Communion for the repose of his soul, sent a special delegation to the funeral, and this year commemorated the anniversary by sending a letter of renewed sympathy to the parents of the deceased sodalist and arranging for an anniversary Sodality Mass and Communion.

America's Recent Drive

Father Francis P. LeBuffe, Business Manager of *America*, has recently been touring the Middle West in the interests of our Jesuit weekly. Since January he has spent a week each at the following places: Cincinnati; Kansas City; Holy Family, Chicago; St. Ignatius, Chicago; Milwaukee; St Louis; Detroit and Toledo. In November, he conducted similar drives in Boston, Baltimore and Washington. He will visit Cleveland in April. He reports magnificent cooperation from Ours everywhere. His purpose has been not only an immediate increase in circulation but an enlistment of interest in editorial work and of future help in spreading a knowledge of the paper.

The circulation of *America* has been a steady and uninterrupted growth. In January 1925, it was 29,600; in January 1926, 34,000; in January 1927, 34,700; in November 1927, 35,800; in December 1928, 36,000, and for the issue of Feb. 16, 1929, its circulation was 38,500, which is an increase of nearly 9,000 in four years, The sudden jump in 1929 was due to the new policy of selling *America* at the church doors, then initiated. It is interesting to set beside these figures the circulation of two magazines with which it is often compared: the *Commonweal* gives advertisers a sworn circulation of 10,485, and the *Nation* claims nearly 40,000. Thus it is apparent that competition has not hurt *America*, but rather helped it.

GEORGETOWN UNIVERSITY—Inauguration of New Rector.

On August 26th Father W. C. Nevils was announced as Rector of Georgetown University. In keeping with the custom of most universities in America, the formal

installation was held during the school year. The exercises took place on the evening of October 27th in Gaston Hall. Father E. Walsh was in charge of the arrangements. Invitations were sent to all prominent educational instututions and learned societies. Ninety-six colleges and universities were represented, twenty-five of them by their presidents. There were thirty-six learned societies represented, and of these delegates many also were presidents or directors. The exercises opened with the chanting in Gregorian of the Veni Creator by a triple quartet from the College Choir. Mr. James A. Farrell, representing the Board of Regents of Georgetown University, made a short address, which was purely complimentary, as the Board of Regents enjoys only an advisory capacity and has no jurisdiction whatever. As it is customary in the larger universities of the country first to admit the president-elect into the Alumni Society by the conferring of an honorary degree in case the new president is not already an alumnus the Board of Directors of Georgetown decided to follow this tradition. Father Walsh, speaking in behalf of the Board of Directors, explained what the charter and seal meant to Georgetown. These were then presented to the new president as the symbols of university authority, and with this function the formal installation was complete. Father Nevils then delivered his inaugural address, which first touched on the life of St. Ignatius, emphasizing the Saint's influence on education in general. The body of the speech was mainly a eulogy of the Ratio Studiorum and an appeal for education strictly according to the Jesuit system. The addresses of this occasion have since been placed in pamphlet form and distributed to educational institutions throughout the country, to alumni and so forth. It is gratifying to note that several non-Catholic institutions, through their presidents, have sent replies indicating their admiration for the Ratio Studiorum and their hopefulness that such a system will prevail in the country. The exercises of the evening were concluded in a most solemn fashion. The Magnificat was intoned and the entire canticle was chanted in Latin while the audience stood. After the programme in Gaston Hall there was a reception in the parlor, followed by a collation in Ryan Hall.

Advent Services in Dahlgren Chapel.

On the afternoons of the Sundays of Advent a triple quartet from the College Choir chanted compline under

the direction of Mr. Edward P. Donovan, of the Class of 1911, Musical Director at Georgetown College. Father John Dixon was Celebrant and Mr. Philip Walsh Lector, Mr. McGowan Master of Ceremonies, assisted by Mr. Stokes and Mr. Gorman. Reverend Father Rector delivered short discourses on the life of St. John the Baptist. Benediction of the Blessed Sacrament was given and the services concluded with the chanting of Rorate Coeli.

Law School Regent.

At the beginning of the scholastic year Father Thomas B. Chetwood was appointed the first Regent of the School of Law and has taken full charge as the representative of the President of the University. He is also Spiritual Counsellor for the Law School as well as for the Foreign Service School, and Moderator of the Sodalities in both of these departments. Father Chetwood and Father Moakley are professors at the Law School.

Contract Signed for First Unit of the New Medical Center.

President W. Coleman Nevils, of Georgetown University, signed a contract recently with the Charles H. Tompkins Company, of this city, for the new million-dollar medical and dental school building to be erected on the university grounds, facing Reservoir Road.

Construction will start immediately, the contract calling for the completion of the building on or before September 15.

Owing to a change in plans for the laboratories, a second call for bids had to be sent out. The Charles H. Tompkins Company was awarded the contract.

The new medical and dental building will be the largest and most costly in the group of Georgetown buildings and will form the first unit of the enlarged medical center which it is proposed to establish on the Reservoir Road site. The building will be in the shape of a capital H. each of the two main wings being 280 feet long. The front building will be four stories in height and the rear building five stories. The connecting wing will be a four-story structure 101 feet in length.

On January 3rd excavations were started for the new Medical-Dental School building. The site is on the highest point on the grounds of Georgetown, to

the north of the walks, on Reservoir Road. Some may be familiar with this site as it was formerly known as Freshman Field. Father Summers, Regent of the Medical and Dental Schools, is in charge of the operations as the representative of the President of the University. It has been decided to postpone the formal laying of the corner-stone until June 9th. The exercises will begin with a Mass in the morning, at which the Auxiliary Bishop of Baltimore, the Right Reverend John M. McNamara, D. D., will preside and deliver a discourse. In the afternoon, at four-thirty, His Excellency, the Apostolic Delegate, will lay the corner-stone and at this time a prominent Catholic physician is to be asked to give a speech on what the Church has done for Medicine. His grace, the Most Reverend Archbishop of Baltimore, has been asked to bless the new building upon its completion.

Astronomical Observatory.

On the appointment of Father Edward C. Phillips as Provincial, Father Paul McNally was recalled from the Lick Observatory to take charge at Georgetown. He is assisted by Father Frederick Sohon.

Inauguration of Earthquake Service to Europe.

The first earthquake message sent under the arrangement whereby there is added to the Angot meteorological reports of the Weather Bureau, sent from Arlington and rebroadcast from Eiffel Tower, regarding earthquakes whose positions have been located by the Coast and Geodetic Survey in cooperation with other agencies, was sent on January 14th and related to the Kamchatka earthquake of January 13th. The two stations included in the message were Honolulu and Georgetown.

Rev. Father Rector the Guest of the President.

Rev. Father Rector was the dinner guest of the President and Mrs. Coolidge at the White House recently; the occasion was the reception given to the members of the Supreme Court of the United States. Some weeks previously Father Rector had been Mr. Coolidge's guest at noon.

An Unusual Estimate of Georgetown Foreign Service School from an Unusual Source.

Extract from an article entitled "A Catholic School",

appearing in the October, 1928, number of "The Crescent", a monthly magazine published in the interest of The Ancient Arabic Order, Nobles Mystic Shrine, at St. Paul, Minn.

"A Catholic School".

"One of the foremost, if not the greatest School of Foreign Service in the United States is the institution of that name of Georgetown University, a Roman Catholic institution, located in Washington, D. C.

"It is childish to attempt to minimize that which is good because you don't like it To stick your head in the sand and think yourself hidden is the trick of the ostrich; to turn up your nose at this school because it is Catholic is to your own ignorance. The School is ably managed, finely staffed, and magnificently equipped. Sixty teachers, of the highest educational qualification, picked for their learning and their ability to teach, instruct in some eighty courses, over a four year period, leading to the degree of Bachelor of Foreign Service. Graduate work in the School may lead to the degrees of Master of Foreign Service and Doctor of Philisophy in Foreign Service.

"The School was founded in 1919, just after the Armistice; it prepares not only for governmental positions, such as Trade Commissioner, Consul and the Diplomatic Service, but for all commercial positions in export work, both here and abroad.

"Masons may take it as an established fact that there is no better school of its kind . . . . . But it is obvious that if educational opportunity is equal, a Catholic will prefer to go to a Catholic school. If the educational opportunity offered by a Catholic school is superior to that offered elsewhere, *of course* Catholics will gravitate to the Catholic school.

"The inevitable results can only be that a larger proportion of Catholics than Protestants are being trained for Foreign Services in the school.

"It is necessary clearly to visualize here, that while less graduates can enter the governmental field than can engage in the business field covered by this training, a great number of trained Foreign Service men, Catholic by faith, must eventually gain governmental positions.

'To offset this educational activity of the Roman Hierarchy and it is emphasized that it is a worthy one, finely run, wholly successful, adequate in every way for its purposes, and giving much more than

value received to its students—we have, as a part of the School of Government established in George Washington University, a non-sectarian institution also in Washington, another School of Foreign Service. The School of Government, it will be recalled, was started by means of the magnificent gift of $1,000,000 made by the Supreme Council of the Ancient and Accepted Scottish Rite for the Southern Jurisdiction of the United Sates.

"But this gift, enormous as it was, and valuable as will be the work accomplished by it, is not a moiety of that needed to make a school of Foreign Service, which can compete successfully with that of the Georgetown University. A million dollars is an enormous sum—yet it yields $50,000 a year at the outside. How many instructors, as well qualified as the sixty at the Catholic School of Foreign Service can be hired for $50,000 a year? How many pupils register at this Catholic school yearly to make necessary *sixty* instructors? It is perhaps, significant, that while this school undoubtedly makes a yearly report of its activities, showing the number of its graduates yearly, etc., *that report is not available to the public.*

". . . . . Suppose the Shrine were to donate $600,000 a year, ... to the upbuilding of a School of Foreign Service—either in George Washington University, or in other educational institutions? Georgetown School of Foreign Service, most excellent of institutions of its kind, could not long remain at the head of the list if the Shrine should decide that it must not.

"Masonry is concerned that this country be kept non-sectarian. The only religious test she makes is to demand a belief in God. But she does stand foursquare for a complete separation of church and State; for non-sectarian, non-religious education in the public school. And she should stand, with her hand tightly upon the tilers sword, to prevent, in all legitimate and peaceful ways, the filling of her important ambassadorial, consular, trade commissioner and private business representative positions abroad, with well trained men brought up in a belief in the Papacy and all that implies.

"Let us wish the School of Foreign Service of Georgetown University Well. Let us applaud the thoroughness of its courses, the ability, integrity and

scholastic attainments of its truly fine staff of instructors. Let us not do one thing to hinder it from training men as they wish to be trained. But if we are awake to our responsibilities and can visualize what it may mean to us as a nation in the future, let us get on the job and *do something* to establish more schools of our own, add to the endowment of that so generously begun by the Scottish Rite, and thus attract Protestant youth to Foreign Service training and give them adequate non-sectarian schools in which to learn!

CANISIUS HIGH SCHOOL—Golden Jubilee of Father Kayser.

On August 14th, Father Peter Kayser, completed 50 years as a Jesuit; but, for the sake of the High School, the celebration of that event was postponed until September 16th.

Father Kayser was born in New York City March 20, 1853. The old East Side of New York was as thoroughly Catholic then as it is Jewish today. It supplied Church and State with some prominent men. To mention only four, Governor Smith, Cardinal Hayes, Cardinal Mundelein and Father Kayser, were born in the same district. Peter Kayser belonged to Bavarian stock, and inherited the staunch Catholicity of his ancestors.

He was the fifth of seven children, and he was only a few months old when the family moved to Williamsburg, which is now part of Brooklyn. He received his early education in Holy Trinity School, and at the age of 13, he entered St. Francis Xavier's College in New York. At 15, he left college and went to work. He remained in business until he was 21, and then he resumed his classical studies at Mt. St. Mary's College Emmitsburg, Maryland. He completed his course at St. Francis Xavier's, New York, where he graduated with the degree of A. B. in 1878.

After graduation he made a retreat of decision at West Park on the Hudson, and he decided to become a Jesuit. He began his religious life August 14, 1878. After the novitiate he reviewed his classics for a year at Frederick, Md. From there he went to Woodstock for philosophy. He taught for four years at St. Francis Xavier's and one at Holy Cross College, Worcester, Massachusetts. After that he returned to Woodstock for his theology, where he was

ordained by Cardinal Gibbons in 1892. After ordination, he became professor of higher mathematics in the scholasticate at Woodstock.

At the end of his tertianship, he was sent to Jamaica and he reached his new field of labor July 3, 1896. He remained in Jamaica for 21 years.

Despite long journeys, scanty rest and meagre food, Father Kayser left Jamaica with regret when he was recalled in 1917. Probably his German name had much to do with his recall during the war. As soon as he returned to his native land, he volunteered for the Philippine Islands, but his self-sacrificing offer was not accepted.

Since then he has been spiritual father in Jersey City, Boston and Buffalo. He is now 75, but he is as active and agile as a man of 50. Rheumatism has no dominion over him. In spite of his asceticism—or rather because of it—his heart seems to grow younger as his head grows older. His favorite indoor sports are Hebrew and higher mathematics. His favorite out-door sports are to stroll through Delaware Park, to hear the birds sing and feed the squirrels.

Home News

THEOLOGIANS' ACADEMY

Section of Holy Scripture

New Testament

THE SUNDAY GOSPELS

Sermon on the Mount (5 post Pent.) — Fr. H. P. McNally
Second Multiplication of the Loaves. — Fr. T. A. Doyle
The Pharisee and Publican — Fr. E. P. Amy
"Ephpheta" — Mr. G. A. Zema
Healing of the Ruler's Son — Fr. M. A. Falvey
The Unmerciful Servant — Fr. T. A. Doyle
The Eschatological Discourse — Fr. A. L. Bouwhuis
The Cure of the Blind Man — Mr. A. C. Roth
The Mustard Seed — Fr. E. J. Carpenter
The Temptations of Our Lord — Fr. R. L. Ryan
The Transfiguration — Fr. J. G. Setter
Casting out Devils by Beelzebub — Fr. W. X. Quilty
"Thy Sins are Forgiven Thee" — Fr. P. J. Clarke

Section of Scholastic Theology

THE HOLY SACRIFICE OF THE MASS

November 27 — Mr. C. A. Roth
Sacrifice, its Nature, Kinds, Acceptance and Participation
December 11 — Mr. H. Bihler
The Last Supper and Calvary
December 18 — Mr. M. J. Smith
Christ's Eternal Sacrifice in Heaven
January 8 — Mr. J. F. X. Sweeney
The Fruits of the Mass
January 26 — Fr. W. X. Quilty
Calvary and the Mass
February 12 — Mr. F. X. Reardon
The Epiclesis

February 26 Mr. J. H. Guthrie
The Holy Eucharist in Relation to the Other Sacraments
March 5 Mr. J. Saenz
Necessity of the Holy Eucharist for Sa ation
March 18 Mr. V. d P. O'Beirne
The Canon of the Mass

Section of Canon Law

JURISDICTION (CC. 196-210)

The Internal Forum	Fr. E. J. Carpenter
The External Forum	Fr. W. A. Mulherin
Ordinary Jurisdiction	Fr. E. P. Amy
Delegated Jurisdiction	Mr. J. C. Mullen
Voluntary Power	Mr. H. J. Bihler
Judicial Power	Mr. M. J. Fitzsimmons

PHILOSOPHERS' ACADEMY

October 25.

Progress Without a Goal. Gustave A. Weigel, S.J.
Professor Dewey's attitude towards finality in human conduct.

November 8.

The Vital Machine. Kelvin T. McKavanaugh, S. J.

November 15.

The Elements of the Voluntary Act.
William J. Mulcahy, S. J.

December 13.

Bentham and Utilitarianism.
Laurence J. McGinley, S. J.

The Something More. Howard J. Gleason, S. J.
The vital principle differentiating living from non-living matter.

The History of Trigonometric Functions.
F. Marshall Smith, S. J.

December 20.

Wild Flowers of Woodstock Edmund A. Anable. S. J.
Illustrated

January 17.

The State's Place in Education John F. Gilson, S. J.
The Bouquillon Controversy.

Do Crystals Live? Paul J. Swick, S. J.
History of the Atomic Theory.
Ambrose J. McManus, S. J.

January 31.

Religious Indifferentism Richard F. Grady, S. J.
Whence Life? Francis T. Day, S. J.
Present Status of the Ionic Theory.
James A. Buckley, S. J.

February 14.

The Single Tax Theory. Franklin J. Ewing, S. J.
St. Augustine and the "Rationes Seminales".
Gerard J. Murphy, S. J.
Fallacies. Thomas A. Sulkie, S. J.

February 28

Individualistic Capitalism. Harold C. Gardiner, S. J.
Teleology in Nature. Vincent A. Kohlbecker, S. J.
Philosophy and Doubt. John J. McMahon, S. J.

March 14.

Purely Penal Laws. J. Joseph Bluett, S. J.
The Discontinuity and Unity of Matter.
Harold A. Murphy, S. J.
Philosophy and Common Sense.
Charles J. Denecke, S. J.

March 21.

The Great Farm Problem. John A. Convery, S. J.
Dynamism: an Explanation of the Ultimate Constitution of Matter Gerard F. Yates, S. J.
Positivist "General Idea" and Universals.
Edward G. Jacklin, S. J.

April 11.

Miracles: Their Possibility and Cognoscibility.
William J. Gleason, S. J.
Sources of Error. Walter J. Miller, S. J.

April 25.

Monism: Spiritual and Material.
Francis J. Gallagher, S. J.
Locke's Idea of Substance. Alfred J. Barrett, S. J.

Yearly Statistics and Records

Schedules of the Maryland-New York Mission Band.

FALL SCHEDULE.

Aug. 26-28,	St. Matthew's, Tyrone, Pa. (Forty Hours') Fr. McIntyre.
Sept. 1-4,	Mt. St. Vincent's, New York, (Alumnae Retreat). Fr. Hargadon.
Aug. 30 Sep. 8,	Retreat to Christian Brothers, Ammendale, Md. Fr. Kaspar.
Sept. 4-8,	St. Agatha's Home, Nanuet, N. Y., (Retreat to children), Fr. Cotter.
Sept. 4-10,	St. Chas. Seminary, Overbrook, Pa. (Retreats) FF. McIntyre & Cotter.
Sept. 9-11,	Holy Spirit, Sharon Hill, Pa. (Forty Hours') Fr. Kaspar.
Sept. 14-21,	Women's Retreats, York, Pa., Fr. Hargadon.
Sept. 16-20,	Retreat to Fathers of Mercy, Brooklyn, N. Y., Fr. Connor.
Sept. 16-18.	Sacred Heart of Mary, Jermyn, Pa., (Forty Hours') Fr. Gallagher.
Sept. 16-30,	St. Peter's, Belleville, N. J., FF. Walsh & Cotter.
Sept. 16-30,	St. Alphonsus', Brooklyn, N. Y., FF. McIntyre & Kaspar.
Sept. 15-22,	Immaculate Conception Seminary, Darlington, N. J. (Retreat) Fr. Sweeney.
Sept. 25-Oct. 3,	St. Barbara's, Phila. (Novena in honor of Little Flower) Fr. Hargadon.
Sept. 23-30,	St. Joseph's, Troy, N. Y., Fr. Connor.
Sept. 23-Oct. 7,	St. Bartholomews, Phila, FF. Gallagher, McCarthy; (Fr. Sweeney for first week.)
Sept. 30-Oct. 7,	St. John the Baptist's, Phila.. Fr. Cotter.
Sept. 30-Oct. 14.	St. Joan of Arc's, Phila., FF. Walsh & McIntyre.
Oct. 1-3,	St. Columba's Phila. (Triduum in honor of Little Flower) Fr. Sweeney.
Oct. 2-5,	Seton Hall College, So. Orange, (Students' retreat) Fr. Kaspar.
Oct. 7-28,	St. Rose of Lima's, Phila. FF. Gallagher (for first two weeks) & Cotter; (Fr. John Cox of Canad. Prov. for third week.)
Oct. 7-21,	St. Patrick's Syracuse, N. Y. FF. McCarthy & Hargadon (Fr. Sweeney for first week, Fr. Walsh for 2nd week.)
Oct. 7-23,	St. James' West Falls Church, Va., Fr. Kaspar.
Oct. 7-21,	Christ the King, Yonkers, N. Y., Fr. Connor.
Oct. 14-16,	St. Joseph's, Ambler, Pa. (Forty Hours') Fr. Dolin.
Oct. 14-21,	St. John the Baptist, Hillsdale, N. J., Fr. McIntyre.
Oct. 14-28,	St. Andrew's, Westwood, N. J., Fr. Sweeney.
Oct.21-28,	St. Michael's, Phila. Fr. Hargadon.
Oct. 28-Nov.. 4th,	St. John of the Cross, Middlebury, Conn., Fr. McCarthy.
Oct. 28-Nov. 4.	St. John's, Honesdale, Pa., Fr. Gallagher.
Oct. 28-Nov. 4,	St. James', Penns Grove, N. J., Fr. Kaspar.

Oct. 29-Nov. 1,	Fordham Univ., (Students retreat.) FF. Cox & McIntyre.
Nov. 4-18,	St. Anthony's, Phila., FF. Gallagher, Cox (1st week), Cotter & Connor.
Nov. 4-18,	Most Precious Blood, Phila. FF. McIntyre (1st week), Sweeney & Cox, (2nd week).
Nov. 4-11,	St. Joseph's Hammonton, N. J., Fr. Hargadon. (Fr. Kaspar will close the mission.)
Nov. 11-13,	Nativity, Phila., (Forty Hours) Fr. McCarthy.
Nov. 11-18,	St. Bartholomew's, Norwich, N. Y., Fr. Hargadon.
Nov. 12-21,	Sisters of Good Shepherd, Phila., (Retreat) Fr. Kaspar.
Nov. 18-20,	Incarnation Phila., (Forty Hours') Fr. Connor.
Nov. 18-25,	Our Lady of Nazareth, Roanoke, Va. Fr. McIntyre.
Nov. 18--Dec. 2,	St. Augustine's, Bridgeport, Conn., FF. McCarthy, & Cotter. (Fr. Hargadon up to 22nd of Nov. Fr. Connor from 22nd.)
Nov. 24-28,	Monte Maria, Richmond, Va., Fr. Hargadon.
Nov. 25-29,	Inmates of Little Sisters of the Poor, Baltimore, Md. (Retreat) Fr. Kaspar.
Nov. 21-25,	St. Joseph's, Phila., (Retreat to Phila. Conferences of St. Vincent de Paul Societies) Fr. Cox.
Nov. 21-25,	Sacred Heart, Trenton, N. J. Fr. Sweeney.
Nov. 21-24,	St. Patrick's Cathedral, New York, ((Retreat to Public School teachers) Fr. Gallagher.
Nov. 30-Dec. 8,	St. Barbara's, Phila., Fr. Kaspar.
Dec. 2-9,	St. Mary's, Coaldale, Pa., Fr. McIntyre.
Dec. 2-9,	St. Alice's, Stonehurst, Pa., Fr. Cotter.
Dec. 2-9,	St. Monica's, Phila., Fr. Gallagher.
Dec. 2-16,	St. Paul's Cathedral, Pittsburgh, Pa. FF. McCarthy, Sweeney, Cox & Connor.
Dec. 2-4,	St. Theresa's, Phila., (Forty Hours') Fr. Hargadon.
Dec. 12-21,	St. Bartholomew's, Phila., Fr. Gallagher.
Dec. 17-21,	Holy Trinity High School, Washington, D. C. (Retreat) Fr. Hargadon.

WINTER SCHEDULE

Jan. 2-6,	Convent of the Holy Child, Suffern, N. Y., Fr. Hargadon.
Jan. 2-5,	Mt. Mercy, Buffalo, N. Y., (Retreat to nurses) Fr. McIntyre.
Jan. 6-13,	St. Rose's, Carbondale, Pa. (Men's Retreat) Fr. Sweeney.
Jan. 6-13,	Ascension, Phila., (Men's Retreat), Fr. Gallagher.
Jan. 6-8,	St. Edmond's, Phila., Men's Retreat), Fr. Cotter.
Jan. 6-13,	St. Aloysius', Washington, D. C. (Women's Retreat), Fr. Connor.
Jan. 13-20,	St. Aloysius', Washington, D. C. (Men's Retreat) Fr. Cox.

Jan. 16-20,	St. Gabriel's, Phila., (Men's Retreat) Fr. Gallagher.
Jan. 16-20,	St. Henry's, Phila., (Men's Retreat) Fr. McIntyre.
Jan. 20-22,	Our Lady of Mt. Carmel, (Forty Hours') Fr. Walsh.
Jan. 26-31,	Holy Spirit High School, Atlantic City, Fr. Sweeney.
Jan. 20-27,	Gesu, Phila. (Women's retreat) Fr. Cox.
Jan. 20-27,	St. Michael's, Phila. (Men's retreat) Fr. Connor.
Jan. 28-31,	Trenton Catholic High School, Fr. Connor.
Jan. 27-Feb. 3,	St. Stephen's, Port Carbon, Pa., Fr. Cotter.
Jan. 29-Feb. 2,	Georgetown Convent, Washington, D. C., Fr. Hargadon.
Jan. 30-Feb. 2,	Ravenhill Academy, (Retreat to pupils) Fr. Kaspar.
Jan. 29-Feb. 1,	St. Cecilia's High School, Englewood, N. J., Fr. Gallagher.
Jan. 31-Feb. 4,	Notre Dame Academy, Moylan, Pa. Fr. Cox.
Jan. 31-Feb. 4,	Mt. St. Mary's, N. Plainfield, N. J. Fr. McIntyre
Feb. 4-11,	Retreat to Mission Helpers, Towson, Md. Fr. Cox.
Feb. 2-11,	St. Bartholomew's, Phila., (Novena in honor of Our Lady of Lourdes) Fr. Connor.
Feb. 3-5,	St. Columba's, Phila., (Forty Hours') Fr. Gallagher.
Feb. 3-10,	Nativity, New York City, Fr. Mattimore.
Feb. 3-7,	Ladycliff Academy, (Retreat) Fr. Kaspar.
Feb. 3-17.	St. Lucy's Newark, N. J. FF. Hargadon, Cotter (1st week) & McIntyre, (2nd week).
Feb. 10-17,	St. Agnes' Hospital (Retreats to nurses) Fr. Kaspar.

LENTEN SCHEDULE.

Feb. 14-17,	St. Rose's College, Albany, N. Y., Fr. Conroy.
Feb. 16-20,	Holy Angels School, N. Y. City, (Retreat) Fr. Bull.
Feb. 17-March 10,	St John the Martyr, N. Y. City, FF. Sweeney & Keenan for 1st week; FF. McCarthy, Sweeney, Lyons & Keenan for 2nd & 3rd weeks.
Feb. 17-24,	Holy Rosary, Jersey City, N. J. FF. Cotter & Pollock.
Feb. 17-March 3,	St. Roch's, N. Y. FF. Cox & Quinnan for 1st week; FF. Quinnan & Butcher for 2nd week.
Feb. 17-March 3,	Our Lady Queen of Martyrs, N. Y. FF. McIntyre & Hurley. Fr. Hurley closes this mission; Fr. McIntyre to open in Phila.
Feb. 17-March 3,	Our Lady of Victory, Phila., FF. Gallagher, Goeding, McLaughlin. (Fr. Hamilton lives at the Gesu and helps with confessions on this mission.
Feb. 17-24,	St. Stephen's Port Carbon, Pa., Fr. Reilly.

Feb. 17-March 10,	Incarnation, N. Y. FF. Green, Cronin & Martin. (Fr. Ray will help with confessions.)
Feb. 18-22,	Georgian Court College, Lakewood, N. J. Fr. Kaspar.
Feb. 19-28,	Convent of the Holy Child, Sharon Hill, Pa., Fr. Dinneen.
Feb. 20-24,	Eden Hall, Torresdale, Pa., (Retreat) Fr. Jos. O'Brien.
Feb. 21-24,	Cenacle, Lake Ronkonkoma, L. I. (Retreat) Fr. Ruppel.
Feb. 24-March 3,	St. John's, Westminster, Md. Fr. Hargadon.
Feb. 24-March 3,	Transfiguration, N. Y. City, Fr. Cox. (Fr. Conroy will help on this mission) Fr. Conroy is to close the mission, as Fr. Cox is to open at St. Michael's.
Feb. 24-March 3,	St. Stephen's, Port Carbon, Pa., Fr. Fay.
Feb. 24-March 3,	St. Athanasius', Baltimore, Md. Fr. Kaspar (Fr. Pollock will help with confessions.)
Feb. 24-March 3,	St. Joseph's Old Cathredal, Buffalo, N. Y. FF. Cotter & Bull.
March 3-17,	St. Michael's, N. Y. FF. Gallagher, Cox & Ruppel.
March 3-17,	Our Lady of Mt. Carmel, Phila., FF. McIntyre & Hargadon.
March 10-24,	Epiphany, N. Y. FF. McCarthy, Sweeney & Fay (Fr. Fay reports on March 13.)
March 10-24,	St. Aloysius', Jersey City, N. J. FF. Connor, Cronin & Keenan.
March 10-17,	Wilmington Cathedral, (Women's Retreat) Fr. Martin.
March 14-18,	Convent of Marie Reparatrice, N. Y. (Retreat) Fr. McLaughlin.
March 14-17,	Retreat to Guild of SS. Luke, Cosmos & Damien, Phila. Fr. Dinneen.
March 16-19,	St. Joseph's Ambler, Pa., Fr. O'Brien.
March 17-24,	Wilmington Cathedral (Men's Retreat), Fr. Hurley.
March 17-24,	St. Teresa's, Brooklyn, N. Y., Fr. Cotter.
March 17-24,	St. Rose of Lima's, Altoona, Pa., Fr. Hargadon.
March 17-24,	Retreat to Newman Club of Univ. of West Virginia, Fr. Bull.
March 17-24,	St. Philomena's, Hawley, Pa., FF. Gallagher & Ray.
March 17-24,	Retreat to Y. M. I., Altoona, Pa., Fr. Ruppel.
March 17-24,	Mt. Carmel, Montclair, N. J., Fr. Quinnan (Fr. Riley to help).
March 17-24,	Mt. Carmel, Brooklyn, N. Y., Fr. Kaspar (Fr. McAree will help with confessions).
March 17-24,	Our Lady Queen of Peace, FF. Azarraga & Hoar.
March 19-23,	Kenwood, Albany, N. Y., (Retreat) Fr. Butcher.
March 24-28,	Ravenhill Academy (Retreat to Ladies) Fr. McIntyre.
March 24 31,	St. Matthew's, Tyrone, Pa. Fr. Cox.
March 25-27,	Convent of Mercy, Phila. (Retreat to High School Students) Fr. Martin.
March 27-31,	St. Vincent's Orphanage (Retreat) Fr. McAree.

Novenas Of Grace. March 4-12.

St. Francis of Assisi's, Phila., Fr. McLaughlin.
Visitation Phila., Fr. Hurley.
St. Callistus', Phila., Fr. McAree.
St. Joan of Arc's, Phila., Fr. Pollock.
St. Rose's Carbondale, Pa., Fr. Quinnan.
St. Mary's, Lancaster, Pa., Fr. Reilly.
St. Anthony's, Phila., Fr. Dinneen.
St. Edmond's, Phila., Fr. Ray.
St. Alice's, Stonehurst, Pa., Fr. Fay.
St. Paul's, New Brunswick, N. J., Fr. Conroy.
St. Madeline's, Ridley Park, Pa., Fr. O'Brien.
St. Bartholomew's, Phila., Fr. Hamilton.
Immaculate Conception, Camden, N. J., Fr. Butcher.
St. Michael's, Buffalo, N. Y. Fr. Cotter.
St. Patrick's, Phila., Fr. Kelsch.
Our Lady of the Rosary, Phila., Fr. Bull.
St. Rose of Lima's, Phila., Fr. Muenzen.
Blessed Sacrament, Newark, N. J., Fr. Kaspar.

RETREATS

Retreats given by the Fathers of the Maryland-New York Province from January 1, to December 31, 1928.

To Secular Clergy:

	Retreats	No.
Albany	3	303
Altoona	2	115
Charlottetown, P. E. I.	1	59
Manchester	1	130
Newark	2	460
New York	3	515
Richmond	1	65
Rochester	1	170
Syracuse	1	178
Wilmington	1	41
Total	16	2036

TO RELIGIOUS PRIESTS—

Fathers of Mercy:

Brooklyn, N. Y.	1	16
Missionaries of Sacred Heart, Bernharts, Pa.	1	10
Chinese Mission Society of St. Columbian, Silver Creek, N. Y.	1	12
Total	3	38

To Seminarians:

Overbrook, Pa.	1	200
Rochester, N. Y.	1	225
Darlington, N. J.	3	111
Total	5	536

TO BROTHERS—

Christian Brothers:

	Retreats	No.
Ammendale, Md.	1	110
Pocantico Hills, N. Y.	1	38
St. John's N. F. L.	1	40

Marist Brothers:

Poughkeepsie, N. Y.	2	102

Brothers of the Sacred Heart:

Metuchen, N. J.,	2	111

Xaverian Brothers:

Fortress Monroe, Va.	1	68
Total	6	469

TO RELIGIOUS WOMEN—

Benedictines:

Bristow, Va.	1	72

Blessed Sacrament:

Cornwalls, Pa.	1	73

Carmelites:

Baltimore, Md.	1	19

Cenacle:

Brighton, Mass.	1	40
Lake Ronkonkoma, N. Y.	1	50
New York, N. Y.	1	58

	Retreats	No.
Charity:		
Convent Station, N. J.	6	1618
Hempstead, L. I., N. Y.	1	8
Mount St. Vincent-on-Hudson, New York City, N. Y.	5	1479
Wellesley Hills, Mass.	1	133
Charity of Nazareth:		
Leonardtown, Md.	1	55
Christian Charity:		
Mendham, N. J.	2	66
Wilkes-Barre, Pa.	2	255
Christian Education:		
Arlington Heights, Mass.	1	45
Daughters of the Heart of Mary:		
Brookyln, N. Y.	1	51
Buffalo, N. Y.	1	27
New York, N. Y.	1	89
Divine Compassion:		
White Plains,	1	73
Franciscans:		
Buffalo, N. Y.	2	126
Glen Riddle, Pa.	2	442
Mount Hope, N. Y.	2	97
Mount Loretto, S. I. N. Y.	2	120
Mount Vernon, N. Y.	1	25
Warwick, N. Y.	1	95
Good Shepherd:		
Boston, Mass.	1	28
Buffalo, N. Y.	1	48
New York, N. Y.	1	35
Peekskill, N. Y.	1	52
Philadelphia, Pa.	1	57
Pittsburg, Pa.	1	30
Holy Child:		
Philadelphia, Pa.	1	32
Rosemont, Pa.	3	138
Sharon Hill, Pa.	2	202
Suffern, N. Y.	1	57
Holy Cross:		
Baltimore, Md.	1	43
Holy Ghost, Servants of		
Hyattsville, Md.	1	7
Immaculate Heart:		
Cape May, N. J.	1	196
Fountain Springs, Pa.	1	80
Immaculata, Pa.	1	200
Jesus and Mary:		
Highland Mills, N. Y.	2	52
Little Sisters of Poor:		
Philadelphia, Pa.	1	17
Wilmington, Del.	1	12
Loretto, Sisters of		
Niagara Falls, Ont., Can.	1	40
Mercy:		
Beatty, Pa.	1	125
Buffalo, N. Y.	2	183
Cresson, Pa.	1	112
Dallas, Pa.	2	155
East Moriches, L. I. N. Y.	2	98
East Providence, R. I.	1	110
Fall River, Mass.	1	66
Harrisburg, Pa.	1	69
Leicester, Mass.	1	38
Manchester, N. H.	1	80
Merion, Pa.	1	95
Mount Washington, Md.	2	175
New Bedford, Mass.	1	50
Mount Vernon N. Y.	1	15
New York, N. Y.	3	109
North Plainfield, N. J.	1	255
Philadelphia, Pa.	1	35
Rensselaer, N. Y.	2	170
Rochester, N. Y.	1	62
Washington, D. C.	1	9
Wilkes-Barre, Pa.	1	42
Worcester, Mass.	1	40
Mission Helpers:		
Baltimore, Md.	1	95
Towson, Md.	1	30
Missionary Sisters of the Sacred Heart:		
Chicago, Ill.	1	120
Dobbs. Ferry, N. Y.	2	202
Mothers of the Helpless:		
New York	1	20
Notre Dame:		
Baltimore, Md.	1	270
Boston, Mass.	1	87
Charlottetown, P. E. I.	1	70
Moylan, Pa.	1	56
Tyngsboro, Mass.	1	110
Waltham, Mass.	1	134
Washington, D. C.	1	110
Worcester, Mass.	1	142
Pallotine:		
Harriman, N. Y.	2	74
Poor Clares, Phila., Pa.	1	23

	Retreats	No.
Presentation:		
Green Ridge, S. I., N. Y.	1	10
Newburgh, N. Y...	1	77
New York, N. Y...	1	40
Providence:		
Baltimore, Md.....	1	69
Chelsea, Mass.	1	27
Reparatrice:		
New York, N. Y.....	3	108
Reparation:		
New York, N. Y.....	1	17
Sacred Heart:		
Albany, N. Y.....	1	110
New York, N. Y. (Manhattanville) ..	1	65
New York, N. Y. (University Ave)	1	45
New York, N. Y. (Madison Ave.)..	1	32
Overbrook, Pa.	1	31
Rochester, N. Y.....	2	61
Torresdale, Pa.	1	50
Sacred Heart of Mary:		
Sag Harbor, L. I., N. Y.	1	20
Tarrytown, N. Y...	1	105
St. Dorothy:		
Reading, Pa.	1	11
Richmond, S. I. N. Y.	1	24
St. John Baptist:		
Arrochar Park, S. I. N. Y.	2	35
St. Joseph:		
Baden, Pa.	1	175
Buffalo, N. Y.....	1	300
Cape May Point, N. J.	2	377
Chestnut Hill, Pa.	3	222
Framingham, Mass.	1	317
Kansas City, Mo...	1	65
McSherrystown, Pa.	1	74
Pittsford, N. Y.....	1	187
Rochester, N. Y...	3	233
Troy, N. Y.	3	342
St. Joseph of Peace:		
Englewood, N. J...	1	50
St. Mary:		
Buffalo, N. Y.....	3	378
Ursulines:		
Alta Vista, Md.....	1	13
Beacon, N. Y.....	1	44
Middletown, N. Y.	2	36
New Rochelle, N. Y.	2	137
New York, N. Y.	3	132
Pittsburgh, Pa.....	1	25
Wilmington, Del...	2	55
Venerini:		
North Adams, Mass.	2	42
Visitation:		
Baltimore, Md.....	1	30
Frederick, Md.....	1	28
Richmond, Va.	1	25
Washington, D. C...	1	40
Wheeling, W. Va.	1	50
Wytheville, Va.....	1	16
Total	172	14428
To Laymen:		
Buffalo, N. Y.....	1	200
Loyola House of Retreats:		
Morristown, N. J.	40	1225
Manresa-on-Severn,		
Annapolis, Md.	33	1179
Mount Manresa, Fort Wadsworth, S. I. N. Y.,	43	2162
Newman Club, Univ. of Penn:		
Philadelphia, Pa.....	1	120
Rochester, N. Y.....	1	145
Total	109	5031
Private:		
St. Andrew-on-Hudson, Priests, 14; Religious 2; Layman 38.	16	44

To Secular Ladies and Pupils

Cenacle:		
Lake Ronkonkoma, L. I., Ladies and Teachers	7	323
New York, N. Y., Ladies, Girl Scouts	2	156
Charity:		
Brooklyn, N. Y., Nurses	1	88
Convent Station, College & Academy Girls	2	385
Nanuet, N. Y., Boys & Girls	1	750
Mount St. Vincent-on-Hudson, N. Y., Alumnae & College Girls	2	185

	Retreats	No.
Girls	4	445
New York, N. Y., Nurses, Alumnae, Academy		
Wilkes-Barre, Pa., Academy Girls	1	155
White Plains, N. Y., Academy Girls	1	86
Charity of Nazareth, Leonardtown, Md., Academy Girls	1	90
Franciscans:		
Highland Falls, N. Y., Academy Girls	1	150
Mt. St. Clair, New Hamburg N. Y., Women	1	136
Peckskill, N. Y., Children	1	440
Philadelphia, Pa., Alumnae	1	242
Stella Niagara, N. Y., Ladies	1	53
Good Shepherd:		
Buffalo, N. Y., Inmates	1	57
Philadelphia, Pa., Girls	1	49
Washington, D. C., Inmates	1	100
Handmaids of Sacred Heart:		
Philadelphia, Pa., Business Girls	3	228
Holy Child:		
New York, N. Y., Ladies and Girls	2	133
Philadelphia, Pa., Girls	1	80
Rosemont, Pa., Ladies	1	78
Sharon Hill, Pa., Alumnae	1	60
Holy Cross:		
Lancaster, Pa., Teachers	1	75
Helpers of the Holy Souls:		
Tuckahoe, N. Y., Teachers & Girls	2	37
Immaculate Heart:		
Immaculata, Pa., Alumnae & Academy Girls	3	420
Philadelphia, Pa., Academy Girls	1	15
Jesus & Mary:		
Highland Mills, N. Y., Girls	1	35
Little Sisters of the Poor:		
Baltimore, Md., Inmates	1	257
New York, N. Y., Inmates	1	210
Mercy:		
Albany, N. Y., Nurses	1	60
Baltimore, Md., Nurses	1	117
Buffalo, N. Y., Nurses & Academy Girls	2	258
Cresson, Pa., Ladies	1	95
Dallas, Pa., College Girls	1	85
Hartford, Conn., Academy Girls	1	204
Milford, Conn., Academy Girls	1	131
Waterbury, Conn., High School Girls	1	110
Wilkes-Barre, Pa., Nurses	2	98
Notre Dame:		
Charlottetown, P. E. I., Teachers	1	50
Philadelphia, Pa., Ladies	1	75
Oblates:		
Baltimore, Md. Colored Children	1	62
Reparatrice:		
New York, N. Y., Ladies	1	30
Sacred Heart:		
Albany, N. Y., Teachers & Children	3	326
Newton, Mass., Children	1	84
New York, N. Y., (Manhattenville) Ladies & College Girls	2	242
New York, N. Y., (Madison Ave.) Ladies	2	243

	Retreats.	No.
New York, N. Y.,		
(University Ave.) Ladies, Boys & Girls	3	302
Noroton, Conn., Children	1	112
Overbrook, Pa., Ladies & Children	3	306
Providence, R. I., Ladies & Children	2	185
Rochester, N. Y., Ladies	2	166
Torresdale, Pa., Business Women	2	400
Sacred Heart of Mary:		
Sag Harbor, L. I., N. Y., Academy Girls	1	65
Tarrytown, N. Y., Ladies & College Girls	2	423
St. Dorothy:		
Richmond, S. I., N. Y., Young Ladies	1	26
St. Joseph:		
Amsterdam, N. Y., Nurses	1	45
Elmira, N. Y., Nurses	1	70
Rochester, N. Y., Old People	1	170
Rutland, Vt., Children	1	174
Stanford, Conn., Academy Girls	2	80
Troy, N. Y., High School Girls	1	211
Waterbury, Conn., Nurses	1	90
St. Mary:		
Buffalo, N. Y., Alumnae & Children	1	204
Ursulines:		
Middletown, N. Y.,Children	1	50
New Rochelle, N. Y., Alumnae & College girls	2	752
Wilmington, Del., Alumnae & Pupils	1	153
Visitation:		
Catonsville, Md., Alumnae	1	88
Frederick, Md., Academy Girls	1	52
Washington, D. C., Academy Girls	1	150
Wheeling, W. Va., Pupils	1	325
Nardin Academy, Buffalo, Pupils	1	145
Newman Club, Morgantown W. Va., Students	1	45
Catholic High School, Harrisburg Pa., Pupils	1	200
Catholic Women's Club, York, Pa	1	57
Hunter College Alumnae, N. Y	1	60
Total	110	12829

Retreats to Students in Colleges and High Schools Maryland-New York Province, 1928.

Canisius College	549
Fordham College	1350
Georgetown College	938
Loyola College	207
St. Joseph's College	316
Brooklyn Preparatory	820
Canisius High School	432
Fordham Preparatory	538
Georgetown Preparatory	109
Gonzaga High School	219
Loyola High School, Baltimore	443
Loyola School, New York & Grammar Dept	45
Regis High School	800
St. Joseph's High School	520
St. Peter's High School	681
Xavier High School	1120
Total	9082

Other Schools	
All Hallows Institute, New York, N. Y.	176
Boston College, Boston, Mass.	825
Canterbury School, New Milford, Conn.	58
Iona School, New Rochelle, N. Y.	200
Newman School, Lakewood, N. J.	80
Newman Club, Morgantown, W. Va.	45
St. Vincent's College, Latrobe Pa.	325
Seton Hall College, South Orange, N. J.	815
Professors & Students, Univ. of Virginia	76
Total	2600

	Retreats	No.
Priests, Secular	16	2036
Priests, Regulars	3	38
Brothers	8	469
Religious Women	172	14428
Laymen	109	5031
Secular Ladies and Pupils ;	110	12829
Seminarians	5	536
Private (St. Andrew)	41	54
Students in Colleges and High Schools, etc.	25	11682
Totals	489	47103

RETREATS GIVEN BY THE FATHERS OF THE NEW ORLEANS PROVINCE, FROM SEPTEMBER 1 1927—SEPTEMBER 1 1928.

To Secular Clergy:

	Retreats	No.
Grand Coteau	2	58
Ramsay, La.	1	40
Santa Fe, N. M.	1	50
Savannah, Ga.	1	28
Total	5	176

TO BROTHERS—

Brothers of the Christian Schools:

San Antonio, Tex.	1	25
Santa Fe, N. M.	1	40
Bay St. Louis, Miss.	2	100
Covington, La.	1	19
Lafayette, La.	1	34

Holy Cross Brothers:

New Orleans	1	26
Total	7	244

TO RELIGIOUS WOMEN—

Benedictine Sisters:

Lake Jovita, Fla.	1	35

Sisters of the Blessed Sacrament—

Birmingham, Ala.	1	21
Lafayette, La.	1	36
New Orleans, La.	3	129
Pensacola, Fla.	1	24
Santa Fe, N. M.	2	63
Total	8	273

Sisters of Charity:

	Retreats	No.
Alberquerque, N. M.	1	31
Las Vegas, N. M.	1	18
Total	2	49

Daughters of the Cross

Shreveport, La.	1	72

Franciscan Sisters:

Savannah, Ga.	1	22

Dominican Sisters:

Houston, Tex.	2	86
New Orleans, La.	1	51
West Palm Beach, Fla.	1	14
Total	4	151

Good Shepherd Sisters:

Houston, Texas	1	15
New Orleans, La.	1	31
Total	2	46

Holy Name Sisters:

Key West, Fla.	1	38
Tampa, Fla.	1	27
Total	2	55

Sisters of Christian Charity:

New Orleans La.	1	19

Sisters of the Incarnate Word and Charity:

	Retreats	No.
Amarillo, Tex.	1	26
Fort Worth, Tex.	1	32
Galveston, Tex.	1	48
Houston, Tex.	3	143
Shreveport, La.	1	24
Temple, Tex.	1	13
Texarkana, Tex.	1	20
Total	9	306

Sisters of the Incarnate Word and the Bl. Sacrament:

Houston, Tex.	1	67
Paris, Tex.	1	21
San Antonio, Tex.	2	260
Total	4	348

Sisters of Christian Education:

Asheville, N. C.	1	19

Sisters of Loretto:

Las Cruces. N. M.	1	19
Montgomery, Ala.	1	24
Santa Fe, N. M.	1	47
Total	3	90

Sisters of St. Joseph:

Augusta, Ga.	1	26
New Orleans, La.	1	99
St. Augustine, Fla.	2	122
Total	4	247

Holy Family Sisters:

New Orleans, La.	2	180

Sisters of the Immaculate Conception:

New Orleans. La.	1	34

Marianites of the Holy Cross:

New Orleans, La.	2	146

Little Sisters of the Poor:

Savannah, Ga.	1	17

Sisters of Mercy:

Atlanta, Ga.	1	15
Augusta, Ga.	1	16
Biloxi, Miss.	2	37
Charleston, S. C.	1	65
Fort Smith, Ark.	1	23
Little Rock, Ark.	1	36
Macon, Ga.	3	71
Meridian, Miss.	1	9
Mobile, Ala.	2	98
Nashville, Tenn.	1	25
New Orleans, La.	2	42
Pass Christian, Miss.	1	14
Savannah, Ga.	1	31
Selma, Ala.	1	8
Stanton Tex.	1	16
Vicksburg, Miss.	2	184
Total	22	690

Sisters of Mt. Carmel:

New Orleans, La.	1	46
Thibodaux, La.	1	34
Total	2	80

Sisters of St. Mary of Namur:

Fort Worth, Tex.	2	80

Magdalens:

New Orleans, La.	1	86

Sisters of Notre Dame:

Chatawa, Miss.	1	36
New Orleans, La.	2	48
Total	3	84

Presentation Sisters:

New Orleans, La.	1	11

Sisters of Divine Providence:

New Orleans, La.	1	400

Religious of the Sacred Heart:

Grand Coteau. La.	1	46
New Orleans, La.	1	49
Total	2	95

Siervas De Maria:

New Orleans, La.	1	26

Teresian Sisters:

New Orleans, La.	1	37

Ursuline Nuns:

Bryan, Texas	1	18
Columbia, S. C.	1	15
Dallas, Tex.	1	76
Galveston, Tex.	2	94
Greeneville, S. C.	1	18
New Orleans, La.	2	52
Total	8	273

Visitation Nuns:

Mobile, Ala.	1	34

Total Retreats to Religious Women	94
Total number of Retreatants	4010

Miscellaneous

To Laymen

Bay St. Louis, Miss.	1	37
Grand Coteau, La.	3	110
Hot Springs, N. C.	1	24
New Orleans, La.	9	134

	Retreats	No.
Spring Hill, Ala.	2	176
Summerville, S.C.	1	29
Tampa, Fla.	1	24
Total	18	534
To Laywomen		
Convent, La.	1	50
Fort Worth, Tex.	1	86
Grand Coteau, La.	2	98
Greenville, Miss.	1	115
Greeneville, S. C.	1	45
Macon, Ga.	1	39
Memphis, Tenn.	1	56
New Orleans, La.	5	759
Savannah, Ga.	1	250
Total	14	1498
Bay St. Louis, Miss. (Colored)	1	50
Bay St. Louis, Miss	1	300
New Orleans, La.	2	700
Shreveport, La.	1	115
Spring Hill, Ala.	1	278
Tampa, Fla.	1	103
Trinidad, Col.	1	87
Total	8	1633
To Girls' Academies		
Asheville, N .C.	1	56
Biloxi, Miss.	1	76
New Orleans, La.	10	1274
San Antonio, Tex.	1	375
Shreveport, La.	1	115
Tampa, Fla.	2	235
Total	16	2131
To Nurses:		
Galveston, Tex.	1	23
Little Rock, Ark.	1	37
Total	2	60
To the Aged:		
Savannah, Ga.	1	70
To Penitents:		
Houston, Tex.	1	80
New Orleans,	1	160
Total	2	240
To Diocesan Clergy	5	176
To Religious Men.	7	244
To Religious Women	94	4010
To Laymen	18	534
To Laywomen	14	1498
To Students	8	1633
Girls' Academies	16	2131
To Nurses	2	60
To the Aged	1	70
To Penitents	2	240
Total	167	10596

Retreats given by the Fathers of Upper Canada June—December 1, 1928.

	Retreats	Retreatants
To Secular Clergy		
Alexandria	(1)	28
Burlington, Vt.	(2)	80
Kingston, Ont.	(1)	53
St. John's, N. B.	(1)	65
Sault. Ste. Marie, Ont.	(2)	52
To Religious Priests	**Retreats**	**Retreatants**
Congregation of the Ressurection Kitchener, Ontario	(1)	52
To Seminarians	**Retreats**	**Retreatants**
Holy Heart Seminary. Halifax, N. S.	(1)	60
St. Joseph's Seminary. Edmonton, Alta.	(1)	65
Brothers of the Christian Schools		
Aurora, Ont.	(1)	22
Presentation Brothers of Ireland Montreal, P. Q.	(1)	10
Marist Brothers, Poughkeepsie, N. Y.	(1)	41
To Religious Women	**Retreats**	**Retreatants**
Halifax	(1)	100
Kingston	(1)	85

To Daughters of Mary	Retreats	Retreatants
St. Martha		
Montreal	(1)	100
Spanish, Ont.	(1)	20
Grey Nuns		
Ogdensburg, N. Y.	(1)	55
Holy Cross		
Montreal	(1)	70
Holy Names		
Windsor, Ont.	(1)	120
Loretto		
Toronto	(1)	110
Niagara Falls, Ont.	(1)	130
Brasher Falls, New York	(1)	90
Gabriels	(2)	100
Antigonish, N. S.	(1)	85
Washington, D. C.	(1)	110
Overbrook, Pa.	(1)	35
Halifax, N. S.	(1)	40
Montreal	(1)	60
Vancouver	(1)	40
Seattle	(1)	35
Antigonish, N. S.	(2)	150
Toronto	(1)	10
St. Josephs		
Fort Williams, Ont.	(1)	40
Hamilton, Ont.	(2)	160
Peterborough, Ont.	(2)	170
Port Arthur, Ont.	(1)	45
St. Joseph's Institute, N. Y.	(1)	89
Ursulines		
Malone, N. Y.	(2)	41
Chatham, N. B.	(2)	80
Retreats to Laymen		
Loyola College, Montreal	(6)	165
Ottawa	(2)	104
Martyrs Shrine, Midland, Ont.	(2)	48
St. Augustine Seminary, Toronto	(2)	45
Vancouver	(1)	23
Retreats to Ladies and Convent Pupils		
Cornwall, Ont.	(1)	25
Edmonton. Alta	(1)	52
Montreal	(2)	100
Burlington	(1)	220
Seattle	(2)	180
Watertown, Ont.	(1)	51
Hamilton, Ont. (nurses)	(1)	60
Chatham, N. B. (nurses)	(1)	38
Retreats to College Students		
Loyola College, Montreal	(2)	400
Campion College	(1)	230

MINISTERIA SPIRITUALIA PROVINCIAE NEO AURELIANENSIS

A Sept. 1, 1927 ad Sept. 1, 1928.

Baptizati	2,432	Exerc. Spir. Rel. et Cler.	114
Conversi	179	Exerc. Spir. Laic.	60
Confessiones Part.	481.764	Missiones	72
Confessiones Gen.	7,046	Novenae	47
Communiones extra t.	239,639	Tridua	50
Communiones in t.	633,016	Visit. Nosoc.	2,984
Matrimonia Benedic.	469	Visit. Carcer.	142
Matrominia Revalid.	184	Visit. Infirm.	5,834
Extreme Unction	877	Sodalitates	59
Catecheses	6,438	Sodales	3,662
Parati ad Prim. Comm.	2,243	Foedus SS. Cord.	7,520
Parati ad Confirm.	2,086	Pueri in Schol. Par.	2,169
Exhortationes	2,014	Puellae in Schol. Par.	2,000
		Conciones	4,358

IN PROVINCIA CALIFORNIAE.

Ministeria Spiritualia Nostorum

a 1 Julii a. 1927 ad 1 Julii a. 1928.

Baptism	Infant	2,086
	Adult.	432
Confess.		766,090
Commun.		1,478,672
Matrim.	benedict.	637
	revalid.	132
Ult. Sacram.		2.651
Parati ad 1. Comm.		2,362
Parati ad Confirm.		1,718
Conc. et Exhort.		13,827
Catech.		12,957
Sp. Exer	Publica	197
	privata	53
Visit. Infirm.		30,232
Visit. Carcer.		188
Visit. Hospit.		8,122
Sodalit. (Socii)		8,290
Soc. foed. SS. Cor. (Socii)		25,165

List of Dead in the Provinces of the United States Oct. 1 1927—Dec. 31 1928.

Name	Age.	In Soc.	Time	Place	Province
Fr. Henry A. Leary	52	34	Oct. 15 1927	Boston, Mass.	New England
Fr. Joseph Grimal	51	35	Oct. 21 1927	Mindanao, P. I.	Maryland-New York
Fr. Frederick M. Baldus	43	22	Nov. 2 1927	Port Townsend, Wash.	California
Br. John Huhn	77	45	Oct. 23 1927	Milford, Ohio	Chicago-Missouri
Fr. Joseph Rius	54	18	Nov. 7 1927	Davao, (Mindanao), P. I.	Aragon
Br. Joseph M. O'Brien	70	8	Nov. 30 1927	Woodstock, Md.	Maryland-New York
Br. Henry Graf	72	36	Dec. 6 1927	Pine Ridge, S. D.	Chicago-Missouri
Br. Vincent Berclaz	72	54	Dec. 22 1927	Milford, Ohio	Chicago-Missouri
Fr. Peter B. Bouscaren	38	19	Dec. 25 1927	Florissant, Mo.	Chicago-Missouri
Fr. John C. Harmon	63	41	Dec. 26 1927	New York, N. Y.	Maryland-New York
Br. John Mullen	58	26	Jan. 1 1928	Seattle, Wash.	California
Fr. Francis X. Doyle	41	23	Jan. 14 1928	Washington, D. C.	Maryland-New York
Fr. Sebastian Samrona	63	39	Jan. 22 1928	Mindanao, P. I.	Aragon
Fr. Eugene I. Shea	48	19	Jan. 25 1928	Toledo, Ohio	Chicago-Missouri
Fr. Simon J. Nicholas	58	38	Jan. 27 1928	Milwaukee, Wis.	Chicago-Missouri
Fr. Alfred Brewer	64	44	Jan. 29 1928	Grand Coteau, La.	New Orleans
Fr. Francis J. Vallazza	72	51	Feb. 2 1928	Cleveland,Ohio	Chicago-Missouri
Fr. Richard H. Tierney	57	35	Feb. 10 1928	New York, N. Y.	Maryland-New York
Fr. Edward S. Brock	58	40	Feb. 11 1928	New York, N. Y.	Maryland-New York
Fr. John B. Kessel	67	49	Feb. 17 1928	Milford, Ohio	Chicago-Missouri
Fr. Edward X. Fink	73	54	Feb. 18 1928	Monroe, N. Y.	Maryland-New York
Mr. Francis T. Herlihy	26	7	Feb. 22 1928	Philadelphia, Pa.	Maryland-New York
Fr. George J. Leahey	60	40	Feb. 28 1928	Chicago, Ill.	Chicago-Missouri
Br. John H. Hammill	76	53	Apr. 8 1928	Baltimore, Md.	Maryland-New York
Fr. Joseph M. Cataldo	90	75	Apr. 9 1928	Pendleton, Or.	California
Fr. Aloysius Parodi	81	54	Apr. 15 1928	Detroit, Mich.	California
Fr. William F. J. McFadden	44	24	Apr. 25 1928	Philadelphia, Pa.	Maryland-New York

Fr. Edward P. Coppinger	69	48	Apr. 29 1928	Kansas City, Mo.	Chicago-Missouri
Fr. Frederick P. Hagemann	83	58	May 8 1928	Florissant, Mo.	Chicago-Missouri
Fr. Charles V. Lamb	58	42	May 22 1928	New York, N. Y.	Maryland-New York
Fr. James A. Mullen	57	37	June 5 1928	Philadelphia, Pa.	New England
Fr. Thomas J. Barrett	58	36	June 9 1928	New York, N. Y.	Maryland-New York
Fr. Henry G. Otting	73	54	June 11 1928	Detroit, Mich.	Chicago-Missouri
Br. Ursus Nunlist	81	51	June 18 1928	Prairie du Chien, Wis.	Chicago-Missouri
Fr. David M. Johnson	59	39	June 19 1928	Milwaukee, Wis.	Chicago-Missouri
Fr. Francis X. Agreda	62	46	July 2 1928	Zamboanga, P. I.	Aragon
Fr. Joseph Saus	60	42	July 13 1928	Mindanao, P. I.	Aragon
Fr. Thomas S. Conron	40	19	July 18 1928	Chicago, Ill.	Chicago-Missouri
Fr. Francis de P. Sanchez	79	63	July 21 1928	Manila, P. I.	Aragon
Fr. William P. Lyons	64	29	Aug. 20 1928	Chicago, Ill.	Chicago-Missouri
Fr. Owen S. Murphy	49	28	Aug. 20 1928	Washington, D. C.	Maryland-New York
Fr. John B. Schwertfeger	72	41	Aug. 24 1928	Spokane, Wash.	California
Fr. Hugo S. Healy	36	19	Sept. 22 1928	Baltimore, Md.	Maryland-New York
Fr. John B. Junck	73	55	Sept. 26 1928	Monroe, N. Y.	Maryland-New York
Fr. Anthony M. Keyes	72	46	Oct. 1 1928	Holy Cross, Alaska.	California
Fr. Joseph M. Sasia	85	62	Oct. 7 1928	Santa Clara, Cal.	California
Fr. Patrick J. Dooley	75	58	Oct. 9 1928	Poughkeepsie, N. Y.	Maryland-New York
Fr. Francis J. Finn	69	49	Nov. 2 1928	Cincinnati, Ohio	Chicago-Missouri
Fr. Thomas L. Cryan	69	49	Nov. 3 1928	Washington, D. C.	Maryland-New York
Mr. Thomas F. Brannen	22	5	Nov. 14 1928	Oakland, Cal.	California
Br. Joseph Serrano	62	40	Nov. 19 1928	Mindanao, P. I.	Aragon
Fr. Edmund Ryan	46	26	Dec. 5 1928	Colfax, Cal.	California
Br. William McElaney	77	59	Dec. 3 1928	Boston, Mass.	New England
Fr. Aloysius Vrebosch	55	35	Dec. 13 1928	Tacoma, Wash.	California
Fr. John H. Fasy	41	25	Dec. 23 1928	New York, N. Y.	Maryland-New York
Fr. George A. Connors	43	24	Dec. 25 1928	New York, N. Y.	New England
Fr. Charles Mackin	72	48	Dec. 27 1928	Port Townsend, Wash.	California
Fr. Henry Welch	61	34	Dec. 31 1928	Hollywood, Cal.	California

The statistics of the Jesuit schools of the United States for the school year 1928-1929 give a total of 57730 students in twenty-six Colleges and Universities, thirty-seven High Schools, six Juniorates and four Philosophates, in addition to two High Schools outside the country which raise the total to 58058. We omit the divinity schools from the reports. There are 15227 students in our High Schools; this is almost one-third of all the students in Catholic High Schools for boys only—there are 249 of these, with 52839 pupils. There are seventy-five Catholic Colleges and Universities for men, with 67973 students; our twenty-six Colleges and Universities have a grand total of 41927. Some of the sub-totals are interesting:

	General Total	In Our Schools
Law	7418	3505
Engineering	2450	1661
Business	5150	3837
Dental	1359	1254
Medicine	1949	1742
Graduate	2910	1786
Pharmacy	865	865

In education our totals far surpass the total for all the schools, indicating a difference in the question-naire. In sociology our statistics are unreliable, as every report from the schools concerned is different. In connection with this we might add that the totals of our schools in the N. C. W. C. reports, in national college reports, in news items and our reports differ, often considerably; the chief cause seems to be the omission of courses in different reports, e. g., of the Summer Schools in some of them; perhaps it would be well if each school were to draw up a complete set of statistics each year, so that it might forward the same set to all fact-finding agencies.

Maryland—New York Province.

Fordham University, New York: A. B., 913; B. S., 423; Law, 1465; Pre-Law, 583; Teachers' College, 1476; Summer School, 1348; Extension, 302; Graduate, 632; Sociology, 150; Business, 191; Pharmacy, 464; Total, 7947. Boarders, 234.

High School: Arts Course, 426; Science, 112; Total 538.

Grand Total, 8485.

Georgetown University, Wash., D. C.: A. B., 430; Pre-Medical, 121; Pre-Law, 68; B. S., 293; Pre-Dental, 26; Law, 495; Medicine, 238; Dentistry, 124; Nursing, 65; Graduate, 30; Foreign Service, 495; Total 2092. Boarders, 560.

Canisius College, Buffalo: A. B., 157; Pre-Medical, 146; Pre-Law, 68; B. S., 89; Business, 95; Graduate, 66; Summer School, 393; Extension, 284; other courses, 30; Total: 1328.

St. Joseph's College, Philadelphia: A. B., 134; Pre-Medical, 51; B. S., 36; Pre-Dental, 10; Business, 54; Total 285.

High School: Arts Course, 440; Science, 80; Total 520. Grand Total, 805.

Loyola College, Baltimore: A. B., 104; Pre-Medical, 12; Pre-Law, 9; B. S., 18; Special courses, 7; Extension, 46; Ph. B., 11; Total, 200.

Ateneo de Manila: College: A. B., 37; Pre-Medical, 46; Pre-Law, 32; Total, 115. Boarders 35.

High School: Arts Course, 495. Boarders, 235.

Grand Total, 610 students, 270 Boarders.

Xavier High School, New York; Arts, 954; Science, 166; Total 1120.

Brooklyn Prep. Brooklyn, New York, Arts, 497; Science, 311; Total 808.

Loyola High School, Baltimore: Arts, 320; Science, 114; Special, 9; Total, 443.

Regis High School, New York; Arts Course, 800.

St. Peter's College High School, Jersey City; Arts, 369; Science, 312; Total, 681.

Gonzaga High School, Wash., D. C.: Arts, 150; Science, 69; Total 219.

Loyola Prep., New York: Arts, 45.

Canisius High School, Buffalo: Arts, 169; Science, 130; Total, 299.

Georgetown Prep., Garret Park: Arts, 109. Boarders, 95.

Summary of Province:

Twelve High Schools, with 330 Boarders; Arts course, 4774; Science, 1294; Special, 9; Total, 6077.

Six Colleges and Universities, with 829 Boarders; A. B., 1775; B. S., 859; Pre-Medical, 364; Pre-Law, 760; Pre-Dental, 36, Law, 1960; Business, 340; Exten-

sion, 632; Pharmacy, 464; Sociology, 150; Eudcation and Teachers' College, 1476; Summer, 1741; Graduate, 728; Foreign Service, 495; Nursing, 65; Medicine, 238; Dentistry, 124; Special 37; Total, 11967.

Total in Colleges, Universities and High Schools, 18044.

Juniorate, 89; Philosophate, 139.

Grand Total, 18272.

Chicago Province

Loyola University, Chicago: A. B., 84; Pre-Medical, 134; Pre-Law, 44; Ph. B., 30; Law, 262; Medicine, 463; Dentistry, 494; Pre-Dental, 61; Nursing, 337; Commerce, 275; Home Study, 1077; Summer School, 691; Graduate, 114; Extension, 888; Sociology 803; Other Courses, 189; Total, excluding duplicates, 5753.

University of Detroit: College of Arts, 526; Commercial Art, 41; Finance, 913; Engineering, 1057; Foreign Trade, 38; Graduate, 9; Law, 206; Teachers' College, 158; Total, 2948.

St. Xavier's College Cincinnati: A. B., 212; B. S., 96; Ph. B., 64; Pre-Medical, 42; Law, 30; Business, 359; Summer School, 459; Total, 1262. Boarders, 73.

High School: Arts Course, 514.

Grand Total, 1776.

John Carroll University, Cleveland: A. B., 88; Pre-Medical, 36; Pre-Dental, 22; Ph. B., 103; B. S., 49; Special, 3; Extension, 156; Total, 457.

St. Ignatius' High School, Cleve.: Arts, 350, Science, 101; Total, 451.

Grand Total, 908.

St. John's College, Toledo: A. B., 156; B. S., 32; Ph. B., 1; Teachers' College, 206; Summer School, 506; Total, 901.

High School: Arts, 298.

Grand Total, 1199.

St. John's High School, Belize: 198 Students, 100 Boarders.

St. Ignatius's High School, Chicago, Arts Course, 552.

Loyola Academy, Chicago, 361 Students.

University of Detroit High School: Arts Course, 230; Science, 70; Total, 300.

Summary of Province:

Seven High Schools, with 100 Boarders; Arts Course, 2303; Science, 171; Special, 198; Total, 2672.

Five Colleges and Universities, with 73 Boarders; A. B. 1014; B. S., 177; Pre-Medical, 176; Pre-Law, 44; Pre-Dental, 83 Law, 498; Business, 1547; Extension, 888; Pharmacy, 206; Sociology, 803; Education and Teachers' College, 327; Summer School, 1656; Graduate, 123; Foreign Service, 38; Nursing, 337; Medicine, 463; Dentistry, 494; Special 192; Engineering, 1057; Ph. B., 95; Home Study, 1077; Commercial Art, 41; Total of 11321.

Total students, 13,993.

Juniorate, 54, included above.

Missouri Province

St. Louis University: College of Arts and Sciences, 895; including Pre-Law, 65, Pre-Medical, 128; and Pre-Dental, 40; Law, 124; Medicine, 537; Dentistry, 247; Nursing, 108; Commerce & Finance, 619; Education, 322; Graduate, 251; Philosophy & Science, 105; Theology, 131; Total, excluding duplicates, 3339.

Marquette University, Milwaukee: A. B., 149; Pre-Medical, 236; Pre-Law, 169; Ph. B., 104; B. S., 141; Pre-Dental, 106; Pre-Speech, 15; Special Students, 21; Law, 237; Medicine, 303; Dentistry, 164; Engineering, 495; Nursing, 85; Sociology, 261; Business, 323; Journalism, 148; Education, 430; Extension, 316; Summer School, 796; Music, 34; Graduate, 185; Speech, 2; Special 21; Dental Hygene, 22; Academic Music, 167; Total, excluding duplicates, 4588.

High School, Arts, 318; Science, 114; Commercial, 12; Total 444. Grand Total, 5032.

St. Mary's College, Kansas: A. B., 73; Pre-Medical, 5; Pre-Law, 8; Ph. B., 19; B. S., 77; Special, 2; Total, 184. Boarders, 170.

High School: Arts, 200; Science, 30; English, 54; Total, 284. Boarders, 250.

Grand Total 434.

Rockhurst College, Kansas City, Mo., A. B., 40; Pre-Medical, 25; Pre-Law, 30; Ph. B., 5; B. S., 60; Total, 160.

High School: Arts Course, 368.

Grand Total: 528.

St. Louis University High School, Arts, 465; Science, 105; Total, 570.

Regis College, Denver: A. B., 34; Pre-Medical, 13; Pre-Law, 12; Ph. B., 22; Commerce, 57; B. S., 34; Total, 172. Boarders, 80.

High School: Arts, 140; Science, 20; Total, 160. Boarders, 45.

Grand Total, Students, 332; Boarders, 125.

Creighton University, Omaha: A. B., 603; Law, 156; Medicine, 201; Dentistry, 127; Pharmacy, 131; Nursing, 150; Business, 259; Education 175; Summer School, 637; Graduate, 27; Total, 2466.

High School, Arts, 357.

Grand Total: 2823.

Campion High School, Prairie Du Chien: Arts, 258; Science, 88; Total, 346. Boarders, 339.

Summary of Province:

Seven High Schools, with 634 Boarders; Arts course, 2160; Science, 357; Special, 12; Total, 2529.

Six Colleges and Universities, with 250 Boarders; A. B., 1794; B. S., 312; Pre-Medical, 279; PreLaw, 219; Pre-Dental, 106; Law, 517; Business, 1258, Extension, 316; Pharmacy, 131; Sociology, 261; Education and Teachers' College, 927; Summer School, 1433; Graduate, 278; Nursing, 343; Medicine, 1041 Dentistry, 538; Special, 23; Engineering, 495; Ph. B., 150; Journalism, 148; Philosophy & Science 105; Theology, 131; Music, 201; Total, 10909.

Total of Colleges, Universities and High Schools, 13438.

Juniorate, 53; Philosophate, 79; and Theologate included above.

New England Province.

Holy Cross College, Worcester, Mass.: A. B., 856; Pre-Medical, 60; Pre-Law, 130; Ph. B., 167; B. S., 57; M. S., 5; Pre-Business, 115; Journalism, 50; Total, excluding duplicates, 1096. Boarders, 770.

Boston College, Boston.: A. B., 1077; Ph. B., 145; Extension, 658;Summer School, 603; Graduate, 506. Total, 2989.

Boston College High School: Arts Course, 1095.

St. George's, Kingston, Jamaica; Arts Course, 130.

Summary of Province:

Two High Schools, with 1225 students, all in the Arts course.

Two Colleges, with 770 Boarders; A. B., 1933; B. S.,

57; Pre-Medical, 60; Pre-Law, 130; Business, 115; Extension, 658; Summer School, 603; Graduate School, 511; Ph. B., 312; Journalism, 50; with a total of 4085 students.

Juniorate, with 52 students, Philosophate, 106.

Total of extern students, 5310.

Grand total, including Ours, 5468.

California Province.

Gonzaga University, Spokane: College of Arts & Sciences, 265; Law, 73; Graduate, 86; Summer School, 179; Extension, 124; Total, less duplications, 674.

High School Total, 385.

Grand Total, 1059.

St. Ignatius' College, San Francisco: A. B., 215; Law, 275; Pre-Law, 28; Business, 245; Pre-Medical, 45; Pre-Law, 35; Total, 843.

High School: Arts Course, 705.

Grand Total, 1548.

Santa Clara University, Santa Clara: A. B., 138; Law, 56; Pre-Law, 42; Pre-Medical, 26; Engineering, 96; Business, 94; Education, 27; Total, less duplications, 405; Boarders, 257.

Seattle College, Seattle, Wash.: A. B., 20.

High School: Arts Course, 160; Science, 30; Total, 190. Grand Total, 210.

Bellarmine Prep. (Santa Clara Prep.): Arts Course, 175; Boarders, 66.

Bellarmine High School, Tacoma: Arts Course, 148.

Brophy College, Phoenix, Ariz.: Arts Course, 61. Boarders, 11. All students in first year of High School.

Loyola College, Los Angeles: A. B., 54; Pre-Medical, 21; Pre-Law, 23; Commerce, 46; Engineering, 13; Graduate, 10; Ph. B., 39; Total, 206.

High School: Arts, 485.

Grand Total, 691.

Summary of Province:

Seven High Schools, with 77 Boarders: Arts Course, 2119; Science, 30; Total of 2149.

Five Colleges and Universities, with 257 Boarders; A. B., 692; Pre-Medical, 92; Pre-Law, 128; Law, 404; Business, 385; Extension, 277; Education, 27; Summer School, 179; Graduate, 96; Engineering, 109; Ph. B., 39; Total, 2148.

Total of extern students, 4297.

Juniorate, 65; Philosophate, 98 (this included above).

Grand Total, 4362.

New Orleans Province.

Loyola University, New Orleans: A. B., 87; B. S., 67; Ph. B., 31; Law, 126; Dentistry, 98; Pharmacy, 64; Accountancy, 192; Education, 80; Summer School, 500; Music, 50; Graduate, 50; Total, 1345.

Spring Hill College, Spring Hill: A. B., 38; Pre-Medical, 11; Pre-Law, 10; B. C. S., 65; B. S., 26; Pre-Dental, 2; Total 152. Boarders, 112.

High School: Arts, 112; Science, 20; Other Courses, 17. Total, 149; Boarders, 89.

Total in institution, 301, Total Boarders, 201.

Jesuit High School, New Orleans: Arts Course, 602.

St. John's, Shreveport: Arts Course, 100; Science, 34; Total, 134.

College of the Sacred Heart, Tampa: Arts Course, 111; Science, 7; Total, 118.

Summary of Province:

Four High Schools, with 1003 students; with 89 Boarders, 925 in the Arts course, 61 in Science course, and 17 in special courses.

Two Colleges and Universities, with 112 Boarders; A. B., 125; B. S., 93; Pre-Medical, 11; Pre-Law, 10; Pre-Dental, 2; Law, 126; Business, 192; Pharmacy, 34; Education & Teachers' College, 80; Summer School, 500; Ph. B., 31; Music, 50; B. C. S., 65; Graduate, 50; Dentistry, 98; with a total of 1497 students.

Total of extern students, 2500.

Juniorate, 25.

Grand Total, including Ours, 2525.

Summary of the Provinces of the United States:

Thirty-nine High Schools, with 1230 Boarders, 13506 in Arts Course, Science, 1913; Special, 236; Total, 15655.

Twenty-six Colleges and Universities, with Boarders, 2291; A. B., 7333; B. S., 1488; Pre-Medical, 982; Pre-Law, 1291; Pre-Dental, 227; Law, 3505; Business, 3837; Extension, 2771; Pharmacy, 865; Sociology, 1214; Education and Teachers' College, 2837; Summer School, 6112; Graduate, 1786; Foreign Service, 533; Nursing, 745; Medicine, 1742; Dentistry, 1254; Special, 252; Engineering, 1661; Ph. B., 628;

Journalism, 198; Philosophy & Science, 105; Home Study, 1077; Commercial Art, 41; Music, 251; B. C. S., 65. Total in Colleges and Universities, 41927.

Total in Colleges, Universities and High Schools, 57582.

Six Juniorates, 338.

Four Philosophates, 422.

Grand total, 58058 students in Twenty-six Colleges and Universities, thirty-nine High Schools, six Juniorates and four Philosophates.

Subtracting Belize and Kingston, Jamaica, we have 57730 students in twenty-six Colleges and Universities, thirty-seven High Schools, six Juniorates and four Philosophates in the United States.

STATISTICS OF THE NOVITIATES, TERTIANSHIPS AND HOUSES OF STUDIES OF THE PROVINCES OF THE UNITED STATES AND CANADA FOR THE YEARS 1928-1929.

The California Province has twenty five second year novices and forty-four first year novices at the Sacred Heart Novitiate at Los Gatos. All belong to the province. At the same Novitiate there are also five second year novice-brothers and seven first year novice-brothers. Including one first year novice-brother in the Province of Turin and one-second year novice-scholastic in the Province of Ireland this Province has seventy novice-scholastics, thirteen novice brothers and two postulants.

At Los Gatos there are also sixty five Juniors of whom three belong to the New Orleans Province. Including one Junior in Belgium this province has sixty-three Juniors.

At Manresa Hall, Port Townsend Wash. there are eighteen Tertians. This includes one from Upper Canada, three from New Orleans and two from New England. Including one Tertian in the Province of Champagne and one in Rome the California Province has fourteen Tertians.

The fifty-five Theologians of the California Province are studying in the following provinces: one in Rome, three in England, three in Aragon, three in Champagne, one in Castile, three in Lyons, fifteen in Maryland-New York, eight in Missouri and fifteen in New England.

There are ninety-eight Philosophers at Mt. St. Michael's, Hillyard Wash. Of these three belong to the Province of Upper Canada, two to Maryland-New York, six to Chicago, eight to Missouri, thirty-one to New Orleans and forty-eight to the Province of California.

The Province of Lower Canada has seventeen second year novices and twenty-seven first year novices at the College of St. Joseph, Sault-au-Recollet, Montreal. At this college there are also seven second year novice-brothers and six first year novice-brothers. Here are also ten second year Juniors and eleven of the first year.

Three Tertians belonging to this province are in Champagne, four in Lyons and two are making tertianship at the College of Bl. Jean-de-Brebeuf, Montreal.

Fifty-two theologians are making studies at L'Immaculee-Conception, Montreal. Of these six belong to the Province of Upper Canada and two to New Orleans. The others, forty-four, belong to the Province of Lower Canada.

At this house there are sixty-two philosophers. Of these thirteen belong to Upper Canada, two to Chicago, one to New England and one to Maryland-New York. Including two philosophers in the Province of New England, the Province of Lower Canada has forty-seven philosophers.

The Vice-Province of Upper Canada has twenty-four novices at the Novitiate of St. Stanislaus, Guelf, Ontario. Fourteen are second year novices and ten first. Four of these belong to the Province of New England.

Here are also two second year novice-brothers and three first. The Vice-Province has two postulants. In this house there are twenty-three Juniors of whom eleven are rhetoricians and twelve poets. All belong to the Vice-Province. The Vice-Province has five tertians; three are in England, one in California and one in Champagne.

The twenty-one theologians of the Vice-Province are in the following Provinces; five in England, six in Lower Canada, two in Lower Germany, one in Ireland, two in Maryland-New York, three in New England, and two in Missouri.

The twenty-six philosophers of the Vice Province are in the following provinces; eight in England, three in California, thirteen in Lower Canada and two in New England.

The Chicago Province has sixty-four novices at the Sacred Heart Novitiate, Milford, Ohio. Twenty-six of these are second year novices and thirty-eight first. Of these eleven belong to the Province of Maryland-New York. Including ten novices in the Province of Missouri, the Province of Chicago has sixty-three novice-scholastics. There are also three second year novice-brothers and one first. The province has two postulants. Including one novice-brother in Missouri the Province has five novice-brothers. There are twenty-five rhetoricians and twenty nine poets here also. Eighteen are from Missouri. The province has eighteen Juniors in Missouri.

There are thirty tertians at the Tertianship of St. Stanislaus, Brooklyn Station. Cleveland, Ohio. Of

these three are from Maryland-New York, thirteen from Missouri and two from New Orleans. Including two tertians in Austria and one in Belguim the Chicago Province has fifteen tertians.

The theologians of this province are in the following provinces: fifty-four in Missouri, nine in New England, three in Lower Germany and three in Maryland-New York. There are sixty-eight theologians belonging to this province.

The philosophers of the Chicago Province are in the following provinces: twenty-nine in Missouri, three in New England, two in France, two in Lower Canada, six in California and two in Rome. The province has forty-four philosophers.

The Maryland-New York Province has one hundred and seven novices at St. Andrew-on-Hudson, Poughkeepsie, N. Y. Of these fifty-one belong to second year and fifty-six to first year. Here also are four second year novice-brothers and four of first year. The Province has one novice-brother in New England. Eleven novices of this province are in the Chicago Province and there are four first year novices and one second year novice in the Philippines Islands. One of the later belongs to the Province of Baetica. There is also in the Islands a novice-brother from the last mentioned province. Thus the Province of Maryland-New York has one hundred and twenty-two novice-scholastics, ten novice brothers and three postulants.

At Poughkeepsie there are forty-one Juniors studying rhetoric and forty-two poetry. Including four Juniors in the Philippines the province has eighty-seven Juniors.

There are also thirty tertians at St. Andrew-on-Hudson. Of these nine belong to New England and one each to New Orleans and Mexico. The province also has two tertians in Italy, two in Austria, one in Champagne, three in Chicago and one in Lower Germany, making a total of twenty-nine tertians.

At Woodstock College there are one hundred and twenty-seven theologians in course and two bienists. Of these one is from England, two from Austria, fifteen from California, one from Champagne, two from Upper Canada, three from Chicago, one from Portugal, three from Mexico, seven from New Orleans and the other ninety-four belong to Maryland-New York. The province also has three theologians in Belgium, one in Lower Germany, one in Ireland, three in Lyons, two in Missouri, four bienists in Rome and three in

England giving the province a total of one hundred and eleven theologians.

At Woodstock there are ninety-five philosophers of whom two are from the Province of Columbia. The province also has three philosophers in England, one in Aragon, two in California, one in Lower Canada, four in Columbia and twenty-nine in New England. Including three philosophers in the Philippines there are one hundred and thirty-six philosophers belonging to the province.

The Missouri Province has forty-seven second and twenty-three first year novices at Florissant, Mo. Of these ten belong to the Province of Chicago. There are nine first year novice-brothers and one second year novice-brother here. Of these one belongs to New Orleans and one to Chicago. The thirteen tertians of the Missouri Province are in the Province of Chicago. At Florissant there are also fifty-three Juniors, twenty-two rhetoricians and thirty-one poets. Of these eighteen belong to the Chicago Province. Including eighteen Juniors in the Chicago Province, Missouri has fifty-three Juniors.

At St. Louis there are one hundred and seventeen theologians, fifty-three from Chicago, eight from California, two from Upper Canada, two from Maryland-New York and three from New Orleans. Including two theologians in Lower Germany, one in Lyons, one in New England, one in Naples and one bienist in Rome the Missouri Province has fifty-four theologians.

There are seventy-nine philosophers at St. Louis of whom twenty-nine are from Chicago and one from New Orleans. Including eight philosophers in California, four in France and four in New England the Missouri Province has sixty-five philosophers.

The New England Province has twenty-nine second year and thirty-six first year novices at Shadowbrook. Including four novices in Upper Canada the province has sixty-nine novices. At Shadowbrook there are also four second year novice-brothers and seven first-year novice brothers including one from Maryland-New York. The province also has four postulants.

At Shadowbrook there are also twenty-one rhetoricians and thirty-two poets all belonging to the province of New England. The tertians of the province are in the following provinces: two in England, two in California, nine in Maryland-New York and two in Austria.

At Weston, Mass. there are one hundred and forty-one theologians, including fifteen from California

three from Upper Canada, nine from Chicago, two from Lower Germany, one from Missouri, one from Maryland-New York and five from New Orleans, leaving one hundred and five who belong to the New England Province. With the two theologians in England and one bienist in Rome the New England Province has one hundred and eight theologians.

There are one hundred and six philosophers at Weston, of whom two are from Lower Canada, two from Upper Canada, three from Chicago, two from Columbia twenty-nine from Maryland-New York, four from Missouri and three from New Orleans. Including five philosophers in England and one in Lower Canada the New England Province has sixty-seven philosophers.

The New Orleans Province has five second year novices and ten first year novices at Grand Coteau, La. Here are also four second and one first year novice-brothers. There is also a novice brother in Missouri. There are nine Juniors at Grand Coteau and three in California.

The tertians of the Province are in the following provinces; three in California, one in New York and two in Chicago.

The theologians belonging to the province are as follows; two in Aragon, two in Champagne, two in Lower Canada, one in Lower Germany, one in Ireland, seven in Maryland-New York, three in Missouri, one in Naples and five in New England.

The philosophers are in the following provinces; thirty-one in California, one in Missouri and three in New England.

The following are assigned to the Provinces of Missouri and Chicago for work in the Patna Mission; two tertians now in Belgium, one theologian, seven philosophers, one novice-scholastic, one novice-brother all in India.

Exclusive of Canada there are belonging to the provinces of the United States, four hundred novice-scholastics, sixty-three novice-brothers, fifteen postulants, ninety-one tertians, three hundred and twenty-three Juniors, four hundred and twenty-one theologians and four hundred and two philosophers.

Ministeria Spiritualia Prov. Maryland.—Neo Eboracensis, a Die la Jul. 1927 Ad Diem lam Jul. 1928.

DOMICILIA	Baptizati	Haeretici Conversi	Confessiones	Commun. (Tum in T., tum extra T)	Matrimon. Benedict.	Matrimon. Revalidata	Extrem. Unc.	Cateches.	Parati ad 1 Commun.	Parati ad Confirmat.	Exhortationes	Conciones	Exerc. Spir. Sacerd.	Exerc. Spir. Relig.	Exerc. Spir. Laicis.	Exerc. Spir. Privatis	Mission. (quot Hebd.)	Novenae	Tridua.	Visitation. Hospit.	Visitation. Carcer.	Visitation. Infirm.	Sodalitates	Sodales	Foedus SS. Cordis	Pueri in Schol. Paroch.	Puell. in Schol. Paroch.	Schol. Domin.	Census	
																													Familiae	Fideles
Baltimore—College	4	----	12300	9200	1	1	1	120	----	----	115	20	--	6	4	3	---	7	8	85	1	25	2	85	150	----				
High School and Church	60	36	71369	83647	42	3	175	157	32	----	621	103	--	13	47	5	---	5	5	----	110	127	3	770	1250	----	----	38	----	----
Bowie	77	1	6200	7023	11	1	35	37	49	186	194	7	--	---	---	--	---	4	---	5	---	----	2	150	500	----	----	250	250	604
Brooklyn—Church and High School	309	29	80093	113000	42	4	2790	81	61	131	810	176	--	1	1	--	---	16	4	1415	---	696	3	883	19280	----	----	295	1045	3020
Buffalo—Canisius College	19	4	28795	73525	3	----	174	454	31	37	402	97	--	6	2	--	---	2	4	686	---	26	3	195	600	----				
Canisius High School and Church	291	46	105257	233442	27	4	92	5406	85	143	626	170	--	5	9	--	9	2	4	85	---	300	10	4950	1000	120	127	40	100	425
St. Ann's	147	9	55000	136000	70	5	189	820	109	362	152	168	--	2	---	--	---	2	2	47	---	1269	4	1050	600	501	509	35	1200	5000
Chaplains—Welfare, Randall's, Ward's Islands, Woodhaven, N. Y.	332	55	29600	73151	----	7	3238	946	116	84	274	87	--	1	---	--	---	8	5	2732	218	156	2	250	524	----	----	423	----	----
Chaptico	144	3	25462	27562	23	1	122	385	70	----	422	28	--	--	--	4	---	5	---	4	---	297	12	1250	1030	177	187	135	450	3475
Fort Wadsworth—Mt. Manresa	----	----	2500	6100	2				----	----	40	5	--	1	45	--														
Georgetown College	44	2	52250	80020	9	----	100	75	3	2	425	236	3	8	12	--	---	5	5	471	---	54	6	1105	800	----	----	----	----	----
Georgetown Preparatory School	----	----	5200	7100	----	.....	3	120	----	----	95	15	--	11	1	--	---	---	---	1	---	----	1	85	104	----	----	----	----	----
Georgetown—Holy Trinity	92	6	56225	70839	18	5	66	70	66	----	450	78	--	---	---	--	2	4	3	105	---	602	3	900	2500	221	229	50	----	----
Great Mills	57	14	6010	6175	14	----	24	125	126	.....	205	---	--	--	--	--	---	1	---	----	---	----	2	79	630	60	100	178	400	2001
Jamaica Mission	2362	740	76260	281011	301	18	505	1778	825	1446	1401	710	--	4	2	--	2	14	5	897	118	4357	27	2768	4668	2977	3522	2026	----	----
Jersey City—Church and High School	129	21	127426	148710	79	12	504	253	202	----	937	42	--	--	--	--	2	34	5	491	2	612	5	1545	2400	367	354	182	712	2240
La Plata and St. Thomas'	127	13	15510	20940	28	1	91	70	186	307	350	291	--	5	3*32	2	---	1	---	5	1	220	6	265	270	20	30	436	420	16 0
Leonardtown	96	2	37600	47600	28	1	38	70	115	320	163	41	--	---	---	--	---	2	---	103	2	155	5	485	180	101	102	159	900	3200
Mission Band	108	108	188972	496972	----	74	----	696	----	.....	3175	1250	6	12	30	--	116	25	24	----	---	----								
New York—St. Francis Xavier's Church and High School	110	20	120650	325104	102	3	228	1058	440	12	986	264	--	18	12	--	10	5	18	1600	---	1400	10	2674	2840	312	290	616	990	4661
St. Ignatius' Church and High Schools	224	45	135509	331160	242	9	155	945	300	476	869	147	2	9	7	--	2	14	---	650	85	2319	12	1682	3367	460	494	75	3000	14500
Fordham	91	6	42960	72360	3	1	28	164	38	5	1512	150	--	14	13	--	---	4	6	155	52	52	8	1350	1600	----	----	----	----	-- -
Campion House	6	4	4773	9200	9	1	8	60	2	-----	177	104	--	3	9	--	---	---	---	54	---	4	1	200	----	----	----	----	----	----
Kohlmann Hall	----	----	4716	20930	2	----	1	45	-----	----	355	98	2	2	8	--	---	3	9	66	---	28								
Church of Nativity	325	4	34353	42340	101	9	76	1250	735	701	503	475	--	---	1	--	3	6	---	70	6	170	5	270	75	----	----	380	4500	16000
Philadelphia—Church, College and High School	127	48	177627	325789	74	5	611	144	115	316	802	259	1	9	10	--	1	11	9	1392	7	656	10	2150	4880	467	450	917	1000	4000
St. Joseph's Church	89	54	99262	65600	36	4	46	52	94	.....	514	136	--	---	---	--	---	12	---	60	---	140	4	900	1000	140	160	300	100	600
Poughkeepsie—St. Andrews	107	13	72341	176284	6	5	1717	1823	195	376	781	293	3	26	18	10	21	7	5	1240	205	529	---	----	385	----	----	306	----	----
Ridge	23	6	7650	9700	4	3	12	144	27	----	58	162	--	---	---	--	---	4	---	----	---	53	2	129	287	70	65	38	----	----
Washington—Church and High School	205	70	78096	64398	56	11	242	293	132	26	655	258	1	5	2	--	---	11	8	435	20	937	3	500	3700	400	450	40	595	3570
Woodstock	83	28	78143	105801	9	1	70	301	55	68	729	233	6	23	9	--	3	2	6	299	15	149	5	228	318	49	42	45	118	600
Philippine Mission:																														
Ateneo, Manila	117	19	59604	100570	90	----	2085	821	280	----	828	219	7	12	26	--	---	8	4	1322	10	831	5	2060	1500	----	----	6000	----	----
San Jose, Manila	263	12	22162	73182	45	----	685	422	49	----	539	87	1	2	---	--	12	---	2	178	85	40	---	----	350	----	----	----	----	----
Mindanao	9280	140	73860	146195	1274	----	1021	1591	----	----	932	676	--	4	8	--	14	18	2	642	8	651	31	3694	2411	1000	1211	962	----	----
	15448	1578	1993735	3790630	2751	189	15132	20776	4538	4998	21207	7085	32	202	311	19	197	242	133	15295	945	11855	192	32652	59199	7442	8322	13888	15780	65586

* Laymen's Retreats, Morristown, N. J.

No parish census reported for St. Ignatius High School and Church, Baltimore nor for Holy Trinity, Washington.

Ministeria Spiritualia Prov. Nvae Angliae, a die la Julii 1927 ad diem lam Julii 1928.

DOMICILIA	Baptizati	Haeretici Conversi	Confessiones	Commun. (Tum in T., tum extra T.)	Matrimon. Benedict.	Matrimon. Revalidata	Extrem. Unct.	Cateches.	Parati ad 1 Commun.	Parati ad Confirmat.	Exhortationes	Conciones	Exerc. Spir. Sacerd.	Exerc. Spir. Relig.	Exerc. Spir. Laicis.	Exerc. Spir. Privatis.	Mission. (quot. hebdomadae)	Novenae	Tridua	Visitation. Hospit.	Visitation. Carcer.	Visitation. Infirm.	Sodalitates	Sodales	Foedus SS. Cordis	Pueri in Schol. Paroch.	Puell. in Schol. Paroch.	Schol. Domin. numerat
Boston—High School and Church....	295	50	192995	318213	--	--	3457	325	68	20	992	139	2	7	3	--	--	12	11	3360	10	404	13	4320	3667	--	--	200
St. Mary's	74	29	114060	122500	28	--	185	134	190	424	609	27	1	8	2	--	--	7	—	205	--	---	2	100	400	320	401	460
Holy Trinity	72	8	46565	63900	29	1	54	318	60	--	230	75	—	2	--	--	--	12	--	67	--	765	4	1100	1200	250	350	--
Chestnut Hill—Boston College and Church	56	5	55766	83472	36	3	129	122	27	9	1066	305	3	24	13	--	6	7	9	608	49	125	4	995	1535	--	--	84
Keyser Island	--	--	70	-----	--	--	--	---	--	--	8	---	--	--	--	--	--	--	1	---	--	--	--	---	---	--	--	--
Missionaries	5	95	78259	231172	--	45	--	176	99	169	1400	694	3	4	12	--	60	3	4	---	--	---	--	---	---	--	--	--
Weston	--	--	29825	60650	--	--	7	--	--	--	226	118	5	12	12	--	--	2	4	---	--	---	--	---	---	--	--	--
West Stockbridge	3	--	8909	41700	--	--	--	---	--	--	66	54	--	19	32	--	--	4	3	68	--	624	--	---	127	--	--	--
Holy Cross—Worcester	8	--	50633	119500	2	--	15	344	15	--	508	123	--	6	5	--	--	5	3	20	--	8	2	540	600	--	--	--
Summa	513	187	577082	1041107	95	49	3847	1419	459	622	5105	1535	14	82	79	--	66	52	35	4328	59	1926	25	7055	7529	570	751	744